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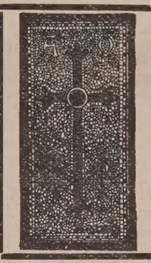

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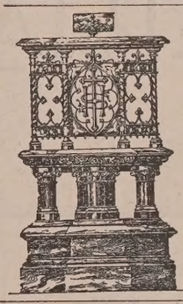

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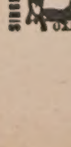
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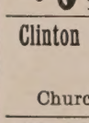
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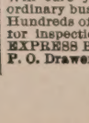
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The Living Church.

SATURDAY, JULY 18, 1891.

THE Bishop of Nova Scotia, who lately went to England owing to the condition of his health, has left Hull for Sweden on a yachting trip, which will last for some weeks, and from which he anticipates much benefit.

THE Commission on work among the colored people have been able to make appropriations, for dioceses, $42,450; for office and general secretary, $3,000; for six archdeacons, $9,000; for instruction at King Hall, $1,500; total, $55,950.

BISHOP WILKINSON, the retired Bishop of Truro, will not claim the retiring pension to which he is entitled by law. The new Bishop will, therefore, have the full income, which will be a great advantage in his diocese, which requires constant travelling.

DEAN HALE, of Davenport, Ia., was present at the diocesan conference of Canterbury, and at the invitation of the Archbishop, addressed the conference on the subject of public education. He was also announced to speak at the annual meeting of the Home Reunion Society.

THE Rev. William Walter Webb, of the mission church of St. Elizabeth, Philadelphia, was unanimously elected by the trustees of the Nashotah Theological Seminary to the professorship of the chair of "Biblical Literature, Exegesis, and Hebrew" in that institution.

IN celebration of the 190th anniversary of the Society for the Propagation of the Gospel, a special service was held in St. Paul's Cathedral, the preacher for the occasion being the Bishop of Derry. There was a large congregation. The Bishop preached a striking sermon on the universality of the instincts which testify to Christianity.

IN the House of Commons, Mr. W. H. Smith, replying to Sir W. Lawson, said that the expenses consequent on the translation of the late Archbishop of York, included the cost of the purchase of furniture at Bishopthorp and charges for dilapidation at Peterborough. Therefore he was not in a position to give information as to whom the bills of the payments were made, but the £7,000 named was an exaggeration.

The Clergy List puts down the poorest living in the Church of England as that of Wainfleet, Lincolnshire, where, at St. Thomas' church, the parson apparently receives the magnificent stipend of one shilling and one penny, three farthings and a small fraction per week, for ministering to some two hundred persons. The living of Molesworth is put down at one and eleven pence per week, and another in Breconshire is worth £8 per annum.

A COMMITTEE has been formed, consisting of the Duke of Rutland, K. G., G. C. B., Earl Spencer, K. G., L. L., Earl Ferrers, the Bishop of Peterborough, Lords Willoughby de Eresby and Wantage, the High Sheriffs of Northamptonshire and Leicestershire, the dean of Peterborough, and several others of the leading clergy and laity of the diocese, to erect a suitable memorial in Peterborough Cathedral to the late Archbishop of York, for twenty-two years Bishop of Peterborough.

The Canadian Church Mayazine has the following note on a recent episcopal election:

The Rev. Dr. Gailor is the head of a struggling university at Sewanee, Tenn., at a stipend of but $1,500 a year. He has been offered several prominent rectories, with stipends four or five times as large, but he has refused them. It now appears that not even a bishopric can tempt him from his post. He has declined the bishopric of Georgia, and prefers still to hold on at Sewanee. It is refreshing to meet with devotion like this.

THE committee for raising the Bristol Bishopric Fund, in the annual statement, report that the endowment fund, including about £2,500 collected by the Churchwomen's branch, has now reached the gross total of £44,-500, of which nearly £43,000 had been paid; £42,000 had been invested, yielding an income of over £1,400. This, with the £500 assigned to Bristol out of the revenue of the united see (Gloucester and Bristol), left an income of £1,056 still to be provided to complete the £3,000 required.

THE title of the autobiography which Father Curci left behind him, is a strange one, viz.: "Useful Memories of a Useful Life." *The Standard* correspondent at Florence, says the book will surpass in interest all others since the "Apologia" of Newman, of whom he adds, Father Curci was the counterpart. But the same correspondent had already compared him to Dr. Dollinger and Bishop Lightfoot. Curci was reconciled to the Jesuits just before his death.

THE statistics of the late census show that about three-fourths of the entire population of Ireland are Roman Catholics, their number being 3,-549,956, as compared with 600,230 Protestant Episcopalians, 446,667 Presbyterians, 55,225 Methodists, 1,798 Jews, and 50,652 persons of other denominations. The Roman Catholics have decreased 10.4 per cent., and the Protestant Episcopalians 5.1 per cent. in the decade. On the other hand, the Methodists have increased 13.1 per cent., and the Jews 280.9 per cent. during the same period.

WE notice among the items of Church news in a contemporary, that on the night of Friday, June 19th, Bishop Whittle held an ordination in St. Philip's church, Richmond, Va., when the pastor of the church was advanced to the priesthood. The Ordinal appoints the time for ordination' "When the day appointed by the bishop is come, after Morning Prayer is ended, there shall be a sermon or exhortation," etc. Virginia has such a record for punctilious loyalty to rubrics, that we are constrained to ask for its interpretation of this law. How long "after Morning Prayer is ended?" Ten hours or ten minutes?

ACCORDING to a return just laid upon the table of the House of Commons, the total revenue of the Church of England is £5,469,171 from ancient endowments, and £284,386 from private bounty since 1703. The ancient endowments of the Archiepiscopal and Episcopal sees amount to £87,827; of cathedral and collegiate churches, £192,460; of ecclesiastical benefices, £3,-941,057; and of the Ecclesiastical Commissioners, £1,247.827. The income of the Archiepiscopal and Episcopal sees from private bounty (since 1703) is £11,081, and that of the ecclesiastical benefices being £272,605. The income from Queen Anne's Bounty is £700.

SOME very interesting gifts have lately reached the East London Church Fund. Some time ago a young sailor brought nearly a pound to the office which he had collected round about Whitechapel during his few weeks' leave from the man-of-war on which he serves. Three Lancashire mill hands, who spent Whitsuntide in East London, sent ten shillings on their return home. One of the cards found its way back across the Atlantic with a five-dollar note, but the most curious of all, perhaps, was one from the boys in the mission school of Norfolk Island, Melanesia, who recently forwarded £10, an annual gift, to, as they themselves said, clothe and Christianize a white boy. The irony of this, albeit it may have been unconscious, is very striking.

THE announcement is made in the secular press that the requisite majority of the bishops have consented to the consecration of the Rev. Dr. Brooks as Bishop of Massachusetts. The news has not yet been confirmed by any official statement, but we presume it is true. We trust that the result thus reached will be accepted by all Churchmen in a spirit of profound loyalty to the Church. We earnestly hope that there are good grounds for the assurance which the Bishop-elect's friends have repeatedly made, that Dr. Brooks will, as Bishop of Massachusetts, be more conservative than he has been as rector of Trinity church, and as tender to the feelings and convictions of Churchmen as he has been heretofore to those who love not the Church.

THE Rev. Robert William Forest, D. D., who succeeds Dr. Gott as dean of Worcester, is a remarkable instance of a man of undoubted ability developing under the genial influence of London air into a far better and more useful clergyman than his previous experience in Liverpool would have warranted. He has been vicar of St. Jude's, South Kensington, since 1870, and here he has gathered an enormous congregation and a goodly band of communicants together. The collections on Hospital Sunday have for some years taken the lead as the largest on record. He is a prebendary of St. Paul's, and has been an honorary chaplain to the Queen since 1889. He is one of the most eloquent of the London clergy, and at Worcester he will share with Canon Knox-Little the pleasant task of filling the cathedral with crowded congregations.

ON June 22nd, at the Sheffield parish church, Mrs. Thomson unveiled, in the chancel of the church, a marble bust of the late Archbishop of York, which had been erected by the workmen of Sheffield, in memory of one who was always looked upon as their friend. The bust, which is of the finest white marble, has been sculptured by Mr. H. D. Keyworth, of Hull, and is an admirable likeness. On the plate is the following inscription:

In loving and grateful memory of the Right Honorable and Most Reverend William Thomson, D. D., Lord Archbishop of York, Primate of England and Metropolitan, who entered into rest on Dec. 25, 1890, aged 71. This bust was erected by the working people of Sheffield, who ever recognized in him a great leader of thought, a brave and noble defender of the Christian faith, and a true and sympathizing friend.

After a short service, Mrs. Thomson unveiled the bust, and then a sermon was preached by the Bishop of Ripon, who dwelt at some length upon the influence which the life of a man like the late Archbishop, had even after his death.

BISHOP HOLME, of Honduras, has arrived safely in his diocese, but not without having undergone the perils of shipwreck. The Bishop writes to the Bishop of Jamaica: "On the morning of Thursday, March 26th, at 3:15, we were all awakened out of our sleep by the crunching of the steamer's bottom on the Roncondar Reef. When all had got on deck, in scant apparel, it was decided that the boats were to be put out and we were to make for the nearest land in them—Old Providence, ninety miles off. This scheme meant suffering and death, for, as we afterwards found out, of our four boats, all leaked badly, and one had a big hole in her, so that to have crowded ninety-three people into them would have been disastrous. Fortunately, the steamer could not be backed off the reef, or she would have sunk in a few minutes, and many of us must have been drowned. When daylight came, we sighted a sandbank at the end of the reef, five miles off, and eventually we were all safely put on shore there, and a boat was despatched to Old Providence for help. Two old fishermen's huts were put at the service of the ladies and children. Rations consisting of two slices of bread and a slice of meat were served out twice a day, and water was limited to all. We had service on Good Friday and on Easter Day, for which we were all thankful. On Monday night a fishing schooner, from Old Providence, hove in sight, and a boat came ashore with the glad news that our boat had safely reached that island, and had gone on to Corn Island. On Tuesday, a steamer (the *Caruzo*) came to our aid. All our property which had been transferred from the *Strathspey*, in Kingston, in eight large cases, was lost.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

The Journal of Convention, published with commendable promptness, gives the following summary of statistics: Baptisms: Infant 1,558, adults 270, total, 1,828; Confirmed 951; marriages 699; burials 998; communicants 12,851; S S. teachers 1126, scholars 9,595; total of contributions $375,-186.29.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—Over $3.000 has been contributed to St. John's Guild for increasing the number of trips made by the Floating Hospital during the summer, from four to five a week. The Guild intends opening a city branch, where sick children can be received and examined before admitting them to the Seaside Hospital. Effort has been made to obtain for this purpose a lease of rooms at the Essex Market building, about to be vacated by the Eastern Dispensary.

The vestry of St. Andrew's church, Harlem, has set a good example to similar bodies elsewhere in the Church, by insuring the life of its rector for $50,000 on a 20 years paid-up endowment policy.

On Friday evening, July 3d, while walking in the streets during a severe storm, the Rev. H. Morton Reed, for several years the popular rector of the church of the Intercession, Washington Heights, dropped suddenly to the sidewalk at 158th street and 11th ave. When picked up, he was found to be dead, and the remains were tenderly carried to his home, near by.

The church of Zion and St. Timothy will remain open during the summer, as usual. It will be in charge of one of its regular clergy, the Rev. K. Schwartz.

At St. Andrew's Infirmary for Women, the work for the last month reported was 100 patients treated in clinic, 12 in wards, and 20 outside, making a total of 132. Of these 5 were discharged, and 7 remain in the wards. Four operations in surgery were successfully performed.

Grace church, which has a staff of six clergy—the Rev. Dr. Wm. R. Huntington and five assistants—has raised $107,112 during the past year, of which $74,609 was for purposes outside the parish. There are connected with the church and chapel, 20 guilds and parochial societies.

The annual closing exercises of Trinity School took place Friday, June 26th, at St. Peter's hall. The school, which is probably the oldest in the United States, was founded in 1709, through the action of the venerable Society for the Propagation of the Gospel, with the object of instructing youths of the city, and Indian aborigines in and around New York. It has many distinguished names on its roll of graduates. Free education, under the endowment, is provided for 100 boys, and others are admitted at moderate expense. At the commencement exercises, the Rev. W. H. Coffey, of Eastchester, N. Y., an old graduate, presided, assisted by the Rev. August Ulmann, Ph. D., headmaster. Dialogues and recitations were rendered in Greek, Latin, German, French, and English. The whole school recited the Church catechism from beginning to end, in unison, without a single break or error and in rhythm of voices. Anthems and hymns were sung by the school choir. Five graduates were awarded diplomas, the valedictorian being Edward T. Johnston, who will enter the freshman class of Columbia College in the autumn. Mr. Johnson also received the McVicar prize, founded by Prof. John McVicar, in 1851, and given annually by the faculty to the boy who ranks highest in scholarship and personal high qualities. Certificates of honor were awarded to other students, and a gold medal, for athletics, to J. F. Entz. Addresses were made by the Rev. Messrs. C.J.Holt, W. M.Greer, Joshua Kimber, and W.Rodman, and the Rev. Dr. W. E. Eigenbrodt. Many clergymen and friends were present.

It is stated on good authority that the Rev. R. Heber Newton, D. D., has definitely declined to go personally before the Committee of Inquiry, which is now making preliminary examination of his case. The reason given is that the proceedings of the Committee are necessarily private, whereas he courts the publicity of an open trial. The public trial may yet come as a result of the inquiry, and when it does, he will defend himself vigorously. Meanwhile he declines to subject himself to a categorical method of interrogation which might prove detrimental to his case. He has, however, sent to the Committee copies of his published works, his lectures on "Right and Wrong Uses of the Bible," a little book entitled "Philistinism," copies of sermons on "The Philosophy of the Incarnation," which appeared two years ago in *The All Souls' Monthly*, and several type-written sermons which he either did preach or intended to preach in his church on Sundays. These publications, together with the two celebrated sermons on the Creeds, which appeared in the *N. Y. Tribune*, he is said to regard as sufficient evidence of his orthodoxy or heterodoxy without submitting to a personal examination. Dr. Newton has prepared a new book which is about issuing from the press, entitled "The Church and the Creed," upon statements in which he is understood to rely, in part, for his defense.

Early on Monday, the 6th inst., the wife of the Rev S Gregory Lines, rector of the church of the Beloved Disciple, was stricken by an acute attack of Bright's disease. Heart failure ensuing, she became unconscious and continued so until Tuesday, at 11 A. M., when her gentle and loving spirit returned to the God who gave it. At the first intimation of her serious illness, a congregation was at once gathered, the Holy Eucharist was offered with intention, and prayer was made "without ceasing" all night long, that, if it were God's will, her precious life might be spared. The vigil was kept by members of the parish Chapter of St. Andrew's Brotherhood, and other members and friends of the congregation. On Thursday evening, the body was removed to the church and placed at the foot of the choir steps. The vigil was again kept by the Brotherhood of St. Andrew, in sections consisting of six men each section. On Friday, at 7 A. M., a Requiem Celebration took place, at which a very large number of communicants received, the Rev. Peter Macfarlane being Celebrant. It was a solemn and affecting service, and showed the deep love in the hearts of the people, for the rector and his wife. At 10 A M. the burial service took place. The chancel and altar wore their festival attire, being brilliant with lights and flowers. The rector's family pew was also a mass of flowers. The Sentences were read by the Rev. B. M. Yarrington, rector of Greenwich, Conn., who had baptized Mrs. Lines, prepared and presented her for Confirmation, and solemnized her marriage. The lesson was read by Rev. T. P. Hughes, D. D., the Creed and Prayers by the Rev. Peter Macfarlane. The Bishop of the diocese, who had come from his summer home at Newport, R. I., on purpose to attend the funeral, made the committal. The interment took place at Greenwood, the choir being present in full force, and singing Mrs. Lines' favorite hymn, "O mother dear, Jerusalem, when shall I come to Thee?" Appropriate prayers were used, the benediction was pronounced by the Rev. Mr. Yarrington, the whole assemblage joining in the heartfelt petition that God would give her everlasting rest and peace.

TARRYTOWN ON HUDSON.—Christ church celebrated St. John the Baptist's Day with a special musical service, which drew a large congregation together. The service was fully choral, with the use of Field's Evensong in D. The vested choir rendered with grand effect Spohr's "How lovely are Thy dwellings fair," Stainer's "Let every soul be subject," Watson's "O worship the Lord," and a selection from Barnby's "Vesper Music." The service terminated with Stainer's "Hail, gladdening Light," and Stubbs' setting of the recessional, "Saviour, Blessed Saviour."

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—The first anniversary of the church of the Holy Spirit was celebrated on the 6th Sunday after Trinity, by services morning and evening in Doak's Hall, corner of Moore st. and Passyunk ave. In the morning, the Rev. Samuel H. Boyer, priest in charge, preached the sermon, giving a retrospect of the year that had elapsed since the initial service had been held on the first Sunday of July, 1890, when 18 persons formed his congregation. There are now 40 communicants who have expressed a desire to be connected with the parish; the congregation numbers over 100. The Sunday school which began 10 months ago with one scholar, now numbers 190 scholars, with 13 teachers and 4 officers. Mr. Boyer said further, that in an experience of many years he had never known a mission so prosperous as this one. Money was on hand to commence the work, and ground will be broken this month for the much-needed parish building. Through the generosity of a liberal layman, a lot 110 feet front on 11th st., by 163 feet on the south side of Snyder ave., has been purchased and paid for, at a cost of $11,000. After the sermon, the Holy Communion was celebrated. At the evening service, Bishop Whitaker made his first official visit to the new parish for the purpose of administering Confirmation, when a class of ten received the laying on of hands. Addresses were made by the Bishop, and by the Rev. Leverett Bradley. The priest in charge reports having made during the year upwards of 1,200 visits and calls in the parish; baptized 16 infants and 1 adult; attended 10 funerals, and solemnized 5 marriages.

A class of 24 young women who had completed the two years' course in anatomy, hygiene, physiology, and practical work in the Episcopal Hospital, were graduated therefrom on Thursday afternoon, July 9th. The services were held in the beautiful chapel of the hospital, when Bishop Whitaker was assisted by the Rev. H. A. F. Hoyt, chaplain of the institution, and the Rev. John A. Childs, D. D., secretary of the diocese and of the Board of Managers. A short responsive order of service had been arranged, including the *Magnificat*. Bishop Whitaker made an address, in which he stated that these graduates were about entering upon a profession that would call for self-sacrifice and the entire consecration of self to the good of others. Dr. Ashhurst made a brief address full of precepts which he urged the young women to observe. The Bishop then presented the diplomas. The graduates who range in age from 23 to 35 years will become parish, district, hospital, and private nurses. Of the entire number, exactly one half hail from Pennsylvania.

In consequence of the improvements now in progress at Calvary church, Germantown, the regular morning service is to be held in the new club house on the Manheim cricket grounds. The Sunday school is closed until September.

Bishop Whitaker will sail for Europe on July 15th for a much-needed rest; he will be accompanied by Mrs. Whitaker, and will be absent for two months.

The will of the late Robert Sloan of Gwynedd, was probated July 6th, disposing of an estate of $10,000, of which sum there was devised to the Episcopal Hospital $1,000, and the same amount to the P. E. City Mission; $500 to the church of the Messiah, Gwynedd, and a like sum to the rector for his own use.

The late Miss Almira Pechin, who entered into rest June 30th, at the advanced age of 83, had been during her entire life a member of old St. Paul's church. She was in the receipt of a good income (from a life estate) and the proverbial tithe she retained for her own use, giving the other nine parts to the service of the Lord; and these charities were bestowed so unostentatiously that the recipients of many of her gifts knew not whence they came. Of an estate of but $3,000 at her death, she bequeathed $1,000 to St. Paul's church, $500 to the Infant School, and $500 to an unsectarian missionary society, for work in heathen lands.

UPPER MERION.—The 131st anniversary of Christ church (Old Swedes), the Rev. A. A. Marple, rector, was celebrated on the 6th Sunday after Trinity. The charter of this church prior to its union with the convention of the diocese, required its "pastor" to be elected annually.

SOUTH CAROLINA.

WM. B. W. HOWE, D.D., Bishop.

CHARLESTON.—The following interesting facts are taken from the annual report of the Rev. J. H. M. Pollard, rector of St. Mark's church, and shows the progress made under his management of the affairs of the church and mission station:

St. Mark's—Communicants 328, Baptisms 16, Confirmations 9, marriages 8, burials 17, Sunday-school teachers 28, scholars 329, services 252, Communions 78, and total offerings $3,294.49. The debt has been reduced to $1,050.

Calvary—Communicants 115, Baptisms 5, Confirmations 1, marriages 3, burials 14, Sunday-school teachers 9 and scholars 92, services 211, Communions 18, and total offerings $509.46.

Epiphany, Summerville—Communicants 39, Baptisms 3, Confirmations 1, Sunday-school teachers 4 and scholars 51, services 144, Communions 14 and total offerings $177.34.

St. Andrew's chapel—Communicants 69, Confirmations 4, Baptisms 1, marriages 2, parochial school teachers 2, scholars 192, and total offerings $251.01.

Appropriations from the commission on work among the colored people, of $900, and from the Advancement Society of $200 for the mission stations. Friends in the North have given $323 on the school building fund for St. Andrew's, making a total received from all sources of $5,657.30.

MONTANA.

LEIGH RICHMOND BREWER, S.T.D., Bishop.

LIVINGSTON.—The consecration of St. Andrew's church occurred Wednesday, July 1st, at 10 A. M. The Rev. J. W. Van Ingen read the instruments of donation and endowment and presented them to the Bishop, who then offered the consecration prayer. The Rev. F. T. Webb, of St. Helena, read the Sentence of Consecration, the Rev. H. Pinkham, the lessons, the Rev. E. G. Prout read the prayers and the Rev. F. B. Lewis preached the sermon. Afterwards the Bishop confirmed four persons, and celebrated the Holy Communion, assisted by the Rev. Dr. Langford, general secretary of the Board of Missions. A sumptuous repast was served to the Bishop and clergy by the Rev. J. W. Van Ingen and Mrs. Van Ingen at 3 o'clock. A missionary meeting was held at 7:30, and the Rev. Dr. Langford delivered an impressive and inspiring address on Missions. He emphasized especially, as agencies of the highest order in raising funds, the Woman's Auxiliary and the children's Lenten offerings.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

The Rev. Jno. H. White, rector of St. John the Evangelist's church, St. Paul, has accepted the wardenship of Seabury Divinity School, Faribault, and will remove there Sept. 1st. The Rev. Mr. White is a graduate of Kenyon College and Berkeley Divinity School. He was for many years rector of Christ church, Joliet, Ill., where he met with great success. He has been for nearly three years rector of St John the Evangelist's church, St. Paul, one of the largest parishes in Minnesota, and has brought the parish up to a high degree of prosperity. Mr. White is a man of deep consecration, of a positive and winning personality, a conservative High Churchman, of marked ability as a preacher and administrator, and is peculiarly well fitted for the important and influential position to which he has been called. Seabury is most fortunate in securing so strong a head.

PITTSBURGH.

CORTLANDT WHITEHEAD, S.T.D., Bishop.

One of the features which will mark in a special manner the last month, in the history of this diocese, was the consecration of three churches to the worship of Almighty God, two of them large stone structures, one a simple country building, but each having its own beauty. The consecration at Johnstown had a national interest, because, in a very real sense, it is the work of the national Church. The ceremonies began on Saturday evening, May 30th, at 8 o'clock, with the benediction of sacred furniture and vessels—memorial gifts. These consist of the altar and reredos, altar in morning chapel, altar cross and vases, altar cross and vases in morning chapel, font and baptistry, baptismal ewer, font cover, bishop's chair, chancel rail, lecturn, pulpit, chancel window, rose window, organ, several of the windows, litany desk, Communion silver, brass alms basin, etc. On Sunday morning, at 10:45, the consecration of the church took place. The edifice was filled to its utmost capacity. The services opened with the processional psalm, "The earth is the Lord's, and all therein is," etc., the clergy and the choir having robed in the temporary chapel, and entering the church while singing the psalm, Bishop Whitehead taking one verse and the choir the other. The vestry met the procession at the church doors, and preceded it to the chancel, where William Boyd, clerk of the vestry, read the request to consecrate the church. The Bishop's exhortation and prayers followed, after which the sentence of consecration was read by the Rev. Charles E. Bragdon. The thanksgiving was made by Bishop Whitehead. The service was choral, intoned by the rector, Rev. John E. Bold. The proper psalms were read by the assistant minister, the Rev. A. A. Brosee, the first lesson being taken by the Rev. A. S. Woodle, of Altoona, and the second lesson by the Rev. H. C. Swentzel, of Scranton, Pa. The Bishop of Pittsburgh began the Communion service, Father Field taking the Epistle. The Nicene Creed was intoned by the Rev. P. S. Mesny. The address was then made by Bishop Whitehead. The Rt. Rev. T. U. Dudley, S. T. D., D. C. L., preached the sermon, taking for his text the following passages of Scripture, from Psalm cxxxii: "Lord, remember David and all his afflictions." "Arise, O Lord, into Thy rest; Thou and the ark of Thy strength." The sermon was a most eloquent one, referring first of all, to the flood itself, and to the manifestations of love and charity which were elicited thereby, and tracing of all this philanthropy back to Christ as its source; sketching the history of the Church through the ages to our own time, and asserting that where there were the ministry, sacraments, and Bible, prefigured by the rod that budded and blossomed, by the pot of manna and tables of stone laid up in the ark, there God was in fullest measure; where one of them was, there He was in part. The music was furnished by the vested choirs of the parish church, and of St. Luke's, Altoona, and All Saints', Moxham, aided by a very large chorus.

The church is of stone, 60x45 ft., the width across the transepts being 60 ft. The chancel is 30 ft. wide and 26 ft. deep. The morning chapel is 26 ft. long and 15 ft. wide. The organ, costing $3,300, is from Johnson & Son, Westfield, Mass. The altar and reredos, of marble, are a memorial of the late rector, the Rev. Alonzo P. Diller, who perished in the flood. The capacity of the church is about 500 people. Thus doth God build up the waste places of Sion.

On June 4th, the consecration of Christ church, Meadville, occurred. There were celebrations of the Holy Eucharist at 6 A. M. and 8 A. M., at which almost all the faithful communed. At 10:45 A. M., there were the consecration, matins, and High Celebration of the Holy Communion. The rector, the Rev. Rogers Israel, read the sentence of consecration; the Rev. William Henry Lewis, formerly rector of this parish, now of St. John's church, Bridgeport, Conn., preached the sermon from John iv:24. After the sermon, the Bishop administered Holy Communion to the clergymen present, among whom were the Very Rev. Y. P. Morgan, of Cleveland, the Rev. A. S. Dealey, of Jamestown, N. Y., etc.

On June 29th, St. Peter's Day, the church of the Epiphany, Bellevue, was consecrated, the Bishop, rector, and 16 other clergy being present, together with a large congregation. The sermon—a most helpful one—was preached by the Rev. R. W. Grange, of the church of the Ascension, Shady Side. In the evening, the Rev. A. D. Heffern preached with much force and clearness upon the Church of God.

OHIO.

WILLIAM A. LEONARD, D.D., Bishop.

KENTON.—When, some five months ago, the Rev. J. B. Blanchet took temporary charge of St. Paul's mission, he found a closed church, a rented rectory, not a vestige of the Sunday school to be seen, while the small congregation of 36 communicants was scattered everywhere, with a $2,000 debt resting on their new church. The prospects were anything but encouraging, save that Kenton is a growing, thriving city, which has doubled its population in the last four years. In this short time the Rev. Mr. Blanchet has held 153 services and made 354 calls, baptized 6 persons, presented 3 for Confirmation, and has a large class in preparation; added 5 communicants to the parish list; built up the largest Sunday school in the city, and added 100 new books to the Sunday school library. A re-table, credence, and lectern, have been placed in position, and various needed alterations made to the choir and chancel. The debt on the church had been placed in a building and loan association which, with premium, was running at 13 per cent. Mr. Blanchet took immediate measures at least to ease this situation, and has at last succeeded by skillful management and persevering efforts in securing $2,400, sufficient to lift the entire mortgage, to finish the church and make it ready for consecration in the fall, and to make some needed repairs on the rectory. Besides this, the mission has contributed $341.68, and the Sunday school $98.18, making a total of about $2,850, which has been contributed by only a few people through the energetic and business-like management of the rector. Kenton is the seat of Hardin county, a Methodist stronghold, with no less than six resident preachers, including the presiding elder. It has a population of about 8,000.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

No one could wish for brighter skies and pleasanter weather than that which favored Hartford and its vicinity during Commencement week at Trinity College. Tuesday, June 23rd, was, properly speaking, the beginning of the Commencement exercises. It was class day, and was celebrated on the college lawn. Mr. Hicks, the chairman of the class, presided. Its most interesting history was read by I. K. Hamilton, Jr., E. B. Stockton was the class poet, and E. B. Finch was the orator of the day. Mr. G. N. Hamlin made the presentations, and the delivery of the epilogue fell to the lot of C. H. Young. In the evening, the class received their friends in Alumni Hall.

Wednesday, June 24th, after chapel, the alumni held their annual meeting, J. H. S. Quick, of Chicago, of the class of '58, was called to the chair. The Standing Committee reported that during the year 16 alumni had gone to their rest. Charles D. Scudder, M. D., of '75, was elected alumni trustee by a large majority. The Rev. J. T. Huntington and the Rev. J. J. McCook, both of Hartford, were nominated for Junior Fellows. President Smith appealed to the alumni for money to found scholarships, and several $100 subscriptions were at once given. It is hoped from the enthusiasm displayed at the time that these were the first drops indicating the generous rain that is to follow. Col. W. C. Skinner was appointed to present the matter at the Commencement dinner, and the president of the associate alumni was requested to appoint a committee to bring the matter before all the alumni, and to form a scholarship fund, with subscriptions varying from $1 upwards for four years, to be at the disposal of the president of the college. Prof. C. F. Johnson reported upwards of $500 on hand for the endowment of prizes in English. Resolutions of appreciation and sympathy were passed in behalf of the late Bishop Paddock. Prof. Hart read an account of the last year's doings, and among other things said: The number of students living in the college during the year had been 134. They came from 20 out of the 44 States in the Union; average age of freshmen, 18 and a half years; average age of graduating class, 22 years, 7 months; range 19 to 26 years, 8 months. "During the year the scientific courses have been extended by the introduction of mechanical drawing and by additional provision for work in natural science and in biology, and by some re-arrangement of the work in physics and chemistry, while a fine electric plant has been added to the physical laboratory. For the next year the amount of electric work for the seniors and juniors will be doubled in the course in arts, and nearly doubled in the other courses, most of the increase, however, being reserved for senior years." During the year $50,000 was given by Mrs. Frances J. Holland for scholarship funds; $50,000 for the Fayerweather estate, and $25,000 from Mr. and Mrs. Keney, for the permanent fund. Besides these, there have been many smaller gifts; 803 volumes have been added to the library, 447 were bought at a cost of nearly $1,000, and the remainder either given or obtained by exchange. The library now contains 32,501 volumes, excluding duplicates and unbound pamphlets. Out of the 133 undergraduates, 112 were actual communicants during the past year.

At one o'clock on the same day, a well-attended meeting was held in the moral philosophy room, to receive in behalf of the alumni the gift of a beautiful cup given by Miss Sallie Eigenbrodt, of New York City, in loving memory of her brother, D. L. Eigenbrodt, M. D., of the class of '31. President Smith read the letter of presentation, and Dr. G. W. Russell, of Hartford, class '34, responded with an address. Dr. W. H. M. Wainwright was made custodian of the cup, and Dr. Russell of '34, the Rev. Dr. Fairbairn of '40, and the Rev. Dr. Brainerd of '50, were appointed a committee to express the thanks of the alumni to Miss Eigenbrodt.

The corporation at its Wednesday meeting re-appointed Dr. W. R. Martin as professor of oriental and modern languages, and Mr. E. F. Lawton as assistant in the laboratories during the coming year. A committee was also appointed to revise the college statutes.

On Thursday, at 10:30, the *Senatus Academicus*, as it is called, met at Christ church for Morning Prayer. From thence it proceeded to the Armory Hall of the Governer's Foot Guards, where a large and noteworthy audience was gathered. Among those present we specially note, the Governor and Chief Justice of the State, the Bishops of Delaware and New Hampshire, the president of St. Stephen's College, Annandale, and many other well known representatives of colleges, and famous alumni of the college. The order of the day was as follows: 1. Latin Salutatory, C. H. Young, Ill. 2. Buddhism, V. C. Pedersen, N. Y. 3. Social Wrongs, J. B. Burnham, Del. 4. Japan and Christianity, I. W. Hughes, N. C. 5. Coleridge and His Work, J. F. Plumb, Conn. 6. The Services of Milton and Taylor to Civil Liberty, C. N. Shepherd, Conn. 7. The Destiny of Asia and Valedictory Oration, Harry Howard, Conn.

The following degrees were conferred: B. A. in course. J. B. Burnham, E. B. Finch, A. C. Graves, A. T. Greene, G. N. Hamlin, W. C. Hicks, Harry Howard, I. W. Hughes, E. R. Lampson, W. H. McCulloch, Herbert Parrish, V. C. Pedersen, J. F. Plumb, L. N. Rogers, Heyward Scudder, C. N. Shepherd, T. B. Smith, T. P. Thurston, David Van Schaack, Robert Walker, Geo. Herman Wright, W. G. Wright, C. H. Young, also the Rev. Benjamin M. Bradin, of Berkeley, S. C.

B. S. in course: F. M. Barber, W. H. Coster, I. K. Hamilton, F. R. Hoisington, W. S. Kingsbury, E. F. Lawton, C. H. Talcott. Bachelor of Letters: C. S. Pitblado.

Master of Arts, in course: The Rev. T. P. Peck, '80; the Rev. E. L. Sanford, '84; W. D. McCracken, '85; C. G. Child, '86; the Rev. C. E. Deurland R. E. Lee Rogers, '87; L. Le Grand Benedict, the Rev. W. N. Jones, W. J. D. Stewart, A. R. Stuart, the Rev. F. C. Wainwright (1888).

Doctor of Laws, *honoris causa*, Stephen P. Nash, New York City. Doctor of Canon Law, *honoris causa*, the Rev. Charles Henry Hall, D. D., rector of the Holy Trinity parish, Brooklyn, N. Y. Doctor of Divinity *honoris causa*, the Rev. Alfred Lee Brewer, of St. Matthew's Hall, San Mateo, Cal. The degree of Doctor of Divinity was also conferred on the venerable James Clark, Ph. D., of London, Eng., and the Rev. Geo. S. Converse, of Roxbury, Mass.

The Bishop of Delaware pronounced the benediction, after which the Commencement dinner was served at the Allyn House, when speeches were made by President Smith, the Bishop of Delaware, the mayor of the city of Hartford, the president of St. Stephen's College, and some of the well-known alumni. Taken all around it was a most enjoyable Commencement, and in many ways indicated the popularity of the college at home, and also showed that its president and faculty are live men, worthy of the confidence of their fellow citizens, and of Churchmen throughout the country.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—On the eve of his departure for Europe, a popular reception was given to the Rev. Dr. E. A. Bradley, by his parishioners at St. Luke's church. As he had declined to allow them to raise a purse for him in testimonial of appreciation, they presented to him gifts and money for new vestments. The organist, on behalf of the choir, gave him, with an address, a fine marine glass.

The Rev. William Tunnell, an honor graduate of Howard University, and the General Theological Seminary, and for several years past the successful rector of St. Augustine's colored church, has been elected to the professorship of history, literature, logic, and rhetoric, in Howard University, Washington. He was born of free parents in the West Indies, and is a British subject. His work in Brooklyn turned a weak mission into a self-supporting parish, and has won wide respect and regard.

Just before starting on his summer vacation, the Rev. John G. Bacchus, D. D. rector of the church of the Reformation, distributed awards to those scholars of the Sunday school who had been regular in attendance since Easter. The system employed has been found to work exceedingly well, and has increased the average attendance very noticeably. To the older scholars were given copies of the revised version of the New Testament; to younger ones, copies of the Prayer Book, and to members of the infant class, books of Scriptural stories. The Sunday school took its annual excursion on June 20, together with the schools of St. Luke's and St. James' churches, there being present altogether about 1,000 scholars and their friends. During July and August the school will be closed. But the services of the church will be regularly kept up, and will be in charge of the Rev. Talliaferro F. Caskey, rector of the American church at Dresden, Germany.

The Brooklyn Home for Habitues, which is the only one of its kind in the world, has been established as a retreat for the victims of the habit of using opium, chloral, cocaine, and similar drugs. Temporary quarters have been secured on Brooklyn Av., between Park and Prospect Places, but it is expected to replace these by a permanent edifice as soon as funds will warrant. Treatment will be given to patients vouched for by reputable physicians, in the proportion of one free to every three paid patients. It is hoped in this manner to extend the

charity, and at the same time secure that measure of stable support in proportion to expenses, so essential in the wise foundation of a new work having philanthropic objects. The directors are well known citizens, including clergymen and physicians, and among them are the Rev. Charles H. Hall, D. D., D. C. L., and other leading Churchmen.

MILWAUKEE.

The follo ving is the letter of acceptance received from the Bishop-elect:

To the Secretary of the Standing Committee, Diocese of Milwaukee: I am directed by the Committee of Notification, who did me the honor of conveying officially to me the recent action of the convention of the Diocese of Milwaukee in electing me to its Episcopate, to lodge with you this, my formal acceptance of that election.

It was my pleasure, on the occasion of a recent visit to Milwaukee, to see the brethren of this committee in person, and to them I gave the oral assurance of my acceptance. But let me now, more formally, make record of this, and place this written acceptance in your hands.

The call demands of me much of sacrifice in breaking off from parochial ties which have been rooted for twelve years, deeper and deeper, until they seem to have become part of my very life. But, after much anxious thought, I cannot doubt that God indeed does call me away, and hence I must go.

We must now pass the action along the line to the constituted authorities of the Church, and await their verdict upon our mutual determination. Should that be favorable, I shall hope to be with you and at work as your Bishop in the late fall, to remain with the diocese "till death do us part."

And in the meanwhile, asking the devout prayers and affectionate sympathy of all the brethren in the diocese, let me remain your friend and brother,

ISAAC LEA NICHOLSON.

CENTRAL NEW YORK.

F. D. HUNTINGTON, S.T.D., LL.D., Bishop.

On the evening of Tuesday, June 9th, the Bishop and many of the clergy and laity assembled in Trinity church, Watertown, the Rev. Dr. Olin, rector, for the 23d annual convention. After Evening Prayer, at 7 P. M., the convention withdrew to Trinity house, where the Bishop called it to order. The usual election of the secretary was quickly effected by the unanimous re-election of the Rev. Dr. Goodrich, who nominated the Rev. James K. Parker as his assistant.

Mr. Geo. J. Gardner read his report as treasurer of the diocese. The aggregate amount of receipts during the year have been $22,894.97, and the disbursements, $22,651.11. More than half thus received has been for the missions of the diocese, viz.: $12,262.53, and the amount disbursed for same object is $12,204.92. Of the amount received under this head but $9,272.75 came directly from parishes, the balance being received from miscellaneous sources, and of the amount thus paid out $11,545 11 was applied to the payment of stipends to missionaries, and smaller amounts to incidental objects.

Mr. Gardner next presented the report of the trustees of the Christmas Fund. The total amount of receipts during the past year has been $1,806.23, of which $1,206.08 consisted of Christmas offerings from parishes and mission stations. The disbursements to stipendiaries have amounted to $1,625. Nine widows and two disabled clergymen have been recipients from the fund.

The Rev. Robert G. Quennell, secretary of the Third district, in the absence of the recording secretary, the Rev. H. M. Denslow, reported that the Board of Missions had held three meetings during the past year, at the latter of which it was decided to reduce the current expenses to the extent of $2,000, which reduction was severely felt by those least able to bear it, namely, the poorly paid missionaries and lay-brothers in active service. The work of the missionary convocations in their several districts was reviewed, and showed on the whole a favorable condition, with increased interest and attendance in the different stations.

The Rev. Dr. Gibson offered a motion that the Committee on Constitution and Canons report to this convention or the next, whether Canon, Title 1, Canon XVI, Section 3, bestowed upon Standing Committees the judicial power of rejection of those elected to the office of the Episcopate, and whether their authority extended no further than a ministerial examination of the testimonials and papers of the candidate, and, finding them correct, a *pro forma* acquiescence and approval. The motion was carried.

On Wednesday, at 7:15 A. M., Morning Prayer was said. At 9 A.M., after the litany, followed the Bishop's address, a part of which we propose to give our readers in a future issue. The Holy Communion was administered by the Bishop, assisted by the Rev. Drs. Babcock and Lockwood, the Rev. J.A. Staunton, and the Rev. Dr. Olin, rector of the parish. After the service, the convention met in Trinity house, and at 11:30 A. M., was called to order. The election of the Standing Committee resulted in the election of Rev. Drs. Lockwood, Brainard, Gibson, and Babcock, clerical members, and Messrs. T. D. Green, D. O. Salmon, A. H. Sawyer, and John R. VanWagenen, lay-members.

The Bishop appointed the presidents of missionary convocations as follows: First district, the Rev. G. G. Perrine; Second district, the Rev. C. T. Olmsted; Third district, the Rev. A. H. Rogers; Fourth district, the Rev. P. N. Meade; Fifth district, the Rev. H. M. Denslow; Sixth district, the Rev. W. E. Allen.

The Rev. Dr. Brainard, as president of the Standing Committee, read the report respecting episcopal relief, and said that three courses of action lay before the Committee: 1. division of the diocese; 2. election of an assistant bishop; 3. provision for clerical or episcopal assistance. Of the three the latter was adopted as being most feasible, and the committee recommended the following:

Resolved, That the sum of $1 000 be appropriated for the salary of an assistant clergyman or chap. plain, to be appointed whenever the Bishop should feel so disposed.

The Bishop, thanking the convention very cordially, replied that he appointed as his private chaplain the Rev. Dr. Joseph M. Clarke, late of Nashotah, Wis., and formerly rector of St. James' church, Syracuse.

Mr. Geo. J. Gardner moved the adoption of the resolution, which was carried unanimously.

The Rev. Dr. Brainard moved that the task of raising the requisite sum of $1,000 per annum devolve upon the several presidents of the missionary convocations. The Rev. Dr. Egar seconded the motion, and it was carried.

Mr. Geo. J. Gardner was re-elected treasurer.

Mr. W. D Dunning read the report of the trustees of the Parochial Fund, and stated the Permanent Fund to be $20,353.93.

The chairman of the Committee on Constitution and Canons reported the functions of Standing Committees to be judicial, and not merely ministerial. The proposed change in Canon X was reported back without recommendation.

The Rev. Dr. Wilson presented the following resolution: "That Article 9th of the Constitution be amended by adding the following words: that when a vote by orders is required, each parish shall be entitled to one vote by its delegates;" and it was approved and laid over.

The Rev. Dr. Gibson moved that a committee be appointed to confer with the committees of other dioceses of the State, and with them note the progress of legislation respecting the incorporation of churches, with a view of securing and reserving the present rights of the Protestant Episcopal Church, and, if possible, to secure a simple law for that purpose. This being adopted, a committee was appointed by the chair, consisting of two clergymen and one layman, namely, the Rev. Drs. Gibson and Egar, and Mr. A. H. Sawyer, of Watertown.

The report of the Woman's Auxiliary of the Board of Missions was read by the Rev. Dr. Olin, the grand total of gifts being $10,982.68.

The Rev. Dr. Egar, on the basis of the General Convention of 1868, on Christian unity, presented the following:

"That it is disloyal to the Church and to the Bishops, besides being infidel to the Truth, to unite with other religious associations professing Christian unity, on any other basis than that proposed by the House of Bishops, or to frequent the services of other denominations."

Upon this followed a warm discussion, the last portion being considered objectionable, and the resolution was laid on the table.

The Bishop offered prayers, and, pronouncing the benediction, the convention stood adjourned *sine die*.

NORTH CAROLINA.

THEODORE B. LYMAN, S.T.D., LL.D., Bishop.

BREVARD.—The Rev. Edward Bradley, late of Middletown, Southern Ohio, took charge of St. Philip's church, on the second Sunday in June. It is understood that he will occasionally officiate also at Gethsemane church, Bowman's Bluff, which has, owing to the sickness of its rector, the Rev. Richard Wainwright, been for several months without services. At his next visitation, in August and September, Bishop Lyman expects to consecrate St. Philip's church, Brevard, St. Mary's, Micadale, St. David's, Cullowhee, and the church of the Good Shepherd, Cashier's Valley. St. Mary's, Micadale, is in a very poor mountain district, and has as yet no Communion service of any sort. It is hoped that some good friend or friends will present a chalice, patten, and cruetts, before the day of consecrati n.

GEORGIA.

The special convention met in Christ church, Macon, on Wednesday, July 2. After divine service and Communion, the convention was called to order by the Rev. N. C. Hunter, president of the Standing Committee. The Rev. Chauncey Williams placed in nomination the name of the Rt. Rev. Ethelbert Talbot, Missionary Bishop of Wyoming and Idaho, and the nomination was seconded. The Rev. C. B. Hudgins, of Rome, placed in nomination the name of the Rt. Rev. J. H. D. Wingfield, missionary Bishop of Northern California. The result of the clergy ballot was as follows:—Rt. Rev. E. Talbot, 19; Rt. Rev. J. H. D. Wingfield, 1; Dr. Lindsay, 1. Total votes cast, 21. The lay ballot resulted as follows: Bishop Talbot, 22; Rev. Thomas F. Gailor, 1. Total votes cast, 23. Immediately after the announcement of the result of the ballot, the nomination of Bishop Talbot was made unanimous, and after authorizing the Standing Committee to notify the Bishop-elect of his election, the convention adjourned, subject to the call of the Standing Committee. After the adjournment of the convention, the Standing Committee met and appointed the Rev. Frederick F. Reese, of Macon, and Mr. William K. Miller, of Augusta, as special committee, to wait upon Bishop Talbot at such time and place as he may designate.

QUINCY.

ALEXANDER BURGESS, S.T.D., Bishop.

Knox College, Galesburg, has just closed the most prosperous year in its history, graduating a class of 55. Its new building, Alumni Hall, one of the largest and most attractive college structures in the country, will be finished, furnished, and ready for occupancy, at the opening of the fall term in September. It offers three full courses, classical, scientific, and literary. Its standard of scholarship is high, its work in all departments is thorough, and its atmosphere is bracing, genial, and sympathetic. Student life there is made attractive and pleasant, and as a result, affectionate loyalty to the college has become a marked characteristic of its students and graduates. Its Military Department, in charge of an officer of the regular army, is proving an excellent means of physical training and development, and is very popular with all students having a taste for military science and tactics. Lieutenant Cress, 4th U. S. Cavalry, in command, has brought that department to a high degree of efficiency.

WESTERN NEW YORK.

ARTHUR CLEVELAND COXE, D.D., LL.D., Bishop.

The recent graduating exercises of Cary Collegiate Seminary, Oakfield, the Rev. C. C. Gove, A. M., headmaster, elicited the hearty congratulations of all friends of this Church school, which, for half a century, has been doing a grand work for Christian education. Bishop Coxe, president of the trustees, was present and gave cordial words of encouragement and approval. The Rev. Wm. A. Hitchcock, D. D., and the Rev. C. F. J. Wrigley, of Buffalo, the Rev. Pierre Cushing, of LeRoy, and other trustees, expressed great satisfaction at the character of the work accomplished by the students during the year. The Rev. Dr. H. F. Darnell, of Avon, delivered the address, and was most happy in his remarks. As a fitting close of this anniversary, a service was held in the evening in St. Michael's church, at which the rector presented a class of eight for Confirmation, three of whom were students of the seminary.

LETTERS TO THE EDITOR.

THE "EPISCOPALIAN" SITUATION.

To the Editor of The Living Church:

The question now directly before us is: What does the Protestant Episcopal Church stand for? A presbyter has been elected to the Episcopate whose views on the ministry are well known. He has been heard at Church congresses, has declared his opinion in his own church, and has given no uncertain sound on occasions where he has preached at ordinations. The bishops of this Church, in approving of his elevation to the Episcopate, necessarily endorse his views on fundamental principles as permissible in a bishop or superintendent of this Church or denomination. No other interpretation of this action of theirs is conceivable. Nor is it scarcely conceivable that they propose to consecrate for any distinctive function which is not believed in.

Dr. Brooks, strong man as he is, may therefore be thought of as one who will furnish material aid to these bishops in deciding for them and us this question—What does the Episcopal Church stand for? Because there has always been great vagueness on this point in this Church. In my own observation, beginning away back to the time of my theological studies at Berkeley Divinity School, I have found that very few of our clergy, and fewer of the laity, ever really think, much, of this Church of ours, as literally a branch of the Catholic Church. There has been a slight affectation of this description, but it has never taken possession of this Church. The Catholic Church, as Dr. Briggs tells us, in his *North American Review* article, "was in the throes of reformation many years before Luther and Zwingli." It is a pity that there could not have been a natural delivery, instead of the untimely fruit of the Anglican child, which has always been in doubt about its nature, its position, and its name. It is unfortunate for any man to belong to a church, or any society, which does not know exactly what it stands for. And therefore, perhaps, we may hail current events in this Church as likely to solve this problem, and to enable us, at last, to answer this question about the Protestant Episcopal Church—What is it?

In taking leave of the old idea that the Protestant Episcopal denomination is a "branch" of the Catholic Church, it is to be regretted that the denomination in this country has never produced any eminent theologian. Because, if it had, such an one could assuredly have pointed out the inseparability of the articles of the Apostles' Creed, and the equal importance of a faith in the article, "I believe in the Holy Catholic Church," and that of the Fatherhood of God, and that of the Sonship of the Virgin-born—taking all in their natural sense. The absence of such theology will sorely inconvenience future divinity schools, when they undertake to instruct their young men in what the Episcopalian Church used to believe it believed.

One thing, and one only, we ask of the

bishops, and that is that they will give us a truce on the Historic Episcopate. There is a vagueness about this term, with its present environments, that makes it inconvenient. The Diocesan of Central New York, in his address before the Presbyterian Union, told them in regard to the "Episcopate," as follows: "Whether or how far this carries with it a special sacerdotal character or impression is not in the least necessary to be determined in order to the acceptance of a threefold ministry of Christ." This remarkable statement is one which would not be accepted by any branch of the Catholic Church. Well might these Presbyterians have asked, what, then, is the "Historic Episcopate" for, and what is it going to give us that we did not have already, or what is it going to make us that we were not before? Is it a wonder that the Presbyterians have discharged their Committee on Christian Unity?

Owing to a somewhat extensive acquaintance with ministers of the different denominations, I can assure the bishops that they have no use for an Historic Episcopate that conveys nothing. Let us drop their case for the present. We want, now, to give our undivided attention to this question: What does the Episcopal Church stand for? This question, I believe, is on the way to be answered. And as it is in the course of being answered, we look for *results*.

EDWARD M. GUSHEE.

Cambridge, Mass.

WHAT IS THE DUTY OF A CHURCHMAN?

To the Editor of the Living Church:

Will you kindly allow me to inquire what the duty of a loyal Churchman would be, if the American Church should be committed to heresy? As I understand the question, it is quite as much heresy to deny Apostolical Succession, which is named in the Office of Institution and explained in the preface to the Ordinal, as it is to deny the Virgin birth. It is true it is not mentioned in the Creed, but it must be included in the Holy Catholic Church. Infant Baptism is not mentioned in the Creed, but it is surely heretical to deny it. The Blessed Sacrament is not mentioned in the Creed, but it is quite within the range of possibility for a person to hold an heretical doctrine concerning it.

But how is a Church committed to heresy? One would surely say by the ruling voice of her hierarchy. The standing committees may not truly represent the clerical and lay voice of the dioceses, but they do technically; and if they give their voice for heresy, the action must represent the dioceses in their clerical and lay members. But an individual remaining true to the Faith would be justified in saying that the bishop represents the diocese, and that one may ignore the standing committee, and in fact every other member of the diocese, so long as the bishop is true. In a sense he *is* the diocese. The bishops are the natural guardians of the Faith. If they remain true, the Church can certainly claim orthodoxy as a Church. But if the ruling voice of the bishops should not maintain the Faith, undoubtedly, the American Church would be heretical. If not, what organic action would make it heretical? I ask again: What is the duty of a member of a Church when that branch of the Catholic Church succumbs to heresy?

QUÆRENS.

BISHOP OF CHICAGO'S PASTORAL STAFF.

At the last session of the diocesan convention, a pastoral staff was presented to Bishop McLaren, by the clergy of the diocese, mention of which was made at the time in these columns. We take pleasure in presenting our readers with a picture and description of the staff, and also in printing in full Dr. Locke's speech at the presentation. The staff was made by R. Geissler, of New York.

DR. LOCKE'S ADDRESS.

RIGHT REVEREND FATHER:—It has fallen to my lot, as the senior presbyter of the diocese, to be the spokesman of my brethren in extending to you their congratulations on having passed the fifteenth year of your Episcopate, and on finding yourself amid so much prosperity and good feeling, a great part of which is due to your own action and energetic labors. We, the priests of your diocese, do not, however, wish this to be a mere verbal utterance which, grateful as it may be, passes away and is forgotten. We wish to put into more permanent form the expression of our feelings, and we therefore ask your acceptance of this pastoral staff, to be used by you, and by you handed on to your successors in the high calling of Bishop of Chicago. This venerable emblem of your office, and of its noblest duty as Pastor Pastorum, speaks louder than any words of our hearty loyalty and earnest good wishes.

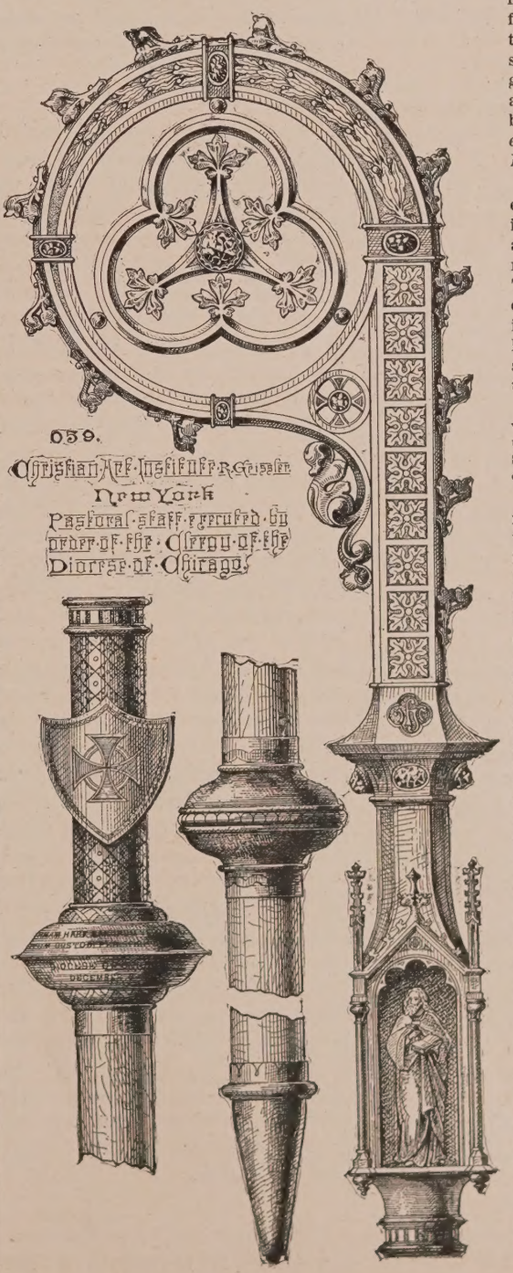
It has been the custom in many dioceses, on occasions of this kind, for the presenter of the staff to enter into the most minute description of the meaning of the gift. It generally typifies most wonderful things. The Law, the Prophets, and the Gospel have seemed to be preached from its curves and carvings and ornaments. Permit me to spare you that. Your own intelligence will doubtless discern many of these lessons, and for those which are too hidden to be found out by the unaided human reason, I refer you to one of those descriptions; crosiers are of the same general pattern. There is, however, one symbol which I cannot pass over. A king wields a sceptre, a conqueror brandishes a sword, a bishop carries a crook. The sceptre is the symbol of balanced justice, the sword is the sign of *force majeure*, the crosier is the emblem of gentle sway. Taken from the shepherd's crook, it was made the outward and visible sign of that sweet compulsion, that mild and clement governance by which the shepherd manages his flock, by which the bishop guides his diocese. Many and many a time in the old and rude inscriptions found in those catacombs, where our saints met their Redeemer and their death, is our Lord Jesus pictured as carrying one, and it was almost of necessity selected as the fittest sign of the episcopal office, numbering the chief shepherds of the flock of Christ. There were, centuries ago, predecessors of yours who threw aside the mitre for the helmet, the crosier for the sword, warrior bishops, history calls them, and we blush as we think of them. But this age has long ago passed, *Pettimus altiora*, and the bishops of to-day wield no other weapons than those of wise, charitable, tolerant, loving authority. It is true there are canons and constitutions—how disorganized everything would be without them— but a bishop who is bound to his clergy, and priests who are drawn to their bishop, only by the iron chain of ecclesiastical law, are in a sorry case indeed. Law is our protection, and yours also, but love is the strong yet silken cord which binds the closest, bishop, priests, and people.

Let me congratulate you first on the union and harmony of your diocese. My whole clerical life, Bishop, with the exception of two months of my diaconate, has been spent in the diocese of Chicago. I look back over thirty-five years of its fortunes, I have been with it *per varios casus et tot discrimina rerum*, and my memory recalls to-day scenes at conventions, and even in this very church, which I would fain forget. I will not drag up their horrors from the vasty deep. I lived too much in them, and too many are still living concerned in them, for me dispassionately to review them. I only mention them to contrast with their bitterness the peace and sweet accord which now reigns here. You came to the diocese in troublous times. After the death of the great Bishop who preceded you, whose labors the general Church will one day appreciate as they should, for he was the pioneer, and suffered the obloquy of many things now the universal custom, there was a long interregnum. This diocese endured, at the hands of the general Church, indignities in the successive rejection of two most distinguished presbyters, whom they had chosen to be their head, which even after this short lapse of time, it is almost impossible to understand. At last, guided, we trust, by the inspiration of the Spirit, you came to be our shepherd. You found factions, unworthy proceedings, and slackness of discipline—much more, I know, than you ever told—but under your wise administration it all passed away like an ugly dream, and few there are who even remember that such things were. It was a time when every step had to be made with caution, the ice was slippery, and full of thin places, but you walked so carefully that all the danger was traversed, and the ground is firm beneath your feet.

I congratulate you, also, on the great diocesan works which have taken form under your headship. To others, indeed, belongs the praise of some, but there are two of which you alone were the inspirer, and which are due, we feel, to the earnest appeals you made to generous hearts—the Seminary and Waterman Hall. If nothing besides these marked your Episcopate, it would be one of which any bishop might well be proud; but we can add to these, the noble equipment of this cathedral, its Clergy House, its Sisters' House, its future endowment, and the growing Episcopal Fund. In these and in other foundations we trace the power of your hand, and the force of that administrative ability with which God has gifted you.

I congratulate you, also, on the splendor of your see. You rule over the second city in this vast empire, and if the Bishop of New York be the first Bishop in the American church, the second must be the Bishop of Chicago. Your chair is set in the midst of great wealth, great intelligence, great enterprise, great goodness, and great iniquity. It is a glorious field. It calls for the very best energies of the man who is placed over it. Its possibilities are boundless. Its future, no one can grasp. It is a great thing to be the Bishop of this see. May God give you the grace to bring out its resources and open its capabilities. Around you clusters to-day a faithful band of clergy. No Bishop in the land has a more loyal *corona presbyterorum*. On all sides of you, new churches, parsonages, guild houses, are rising; every month we hear of some new mission. Your laymen and women are eager to help on the building of the temple, *fervet opus*. What more can you ask?

I know that you, like any man of heart and conscience, must mourn over the floodtide of evil, the worship of money, the bold front of unbelief; but you also must rejoice over the increasing charity, the growing devotion, the immensely increased influence, of our beloved Church. How much you have to inspirit, to encourage you! By nature fearless, God grant that you may hold this crosier with a firm yet gentle grasp for many years to come. God grant you a peaceful, and yet an eventful, Episcopate. May the Bishop of all our souls watch over you, guide you, comfort you, and, the battle over, bring you *ad palmam et ad gloriam civitatis Dei*.



The pastoral staff was executed from an original design. The shafts are ebony, with trimmings of solid silver. The crook proper is an elaborate piece of work in solid silver, 29 inches long. The knop of the staff bears the inscription:

"Formam habe sacrorum verborum et bonum depositum custodi per Spiritum Sanctum. Diocese of Chicago. December 8, 1890."

From this a highly ornamented shaft rises, with two shields, bearing Greek crosses, emblematical of the Church militant. Over this part, under four canopies, with elaborately carved arches, pinnacles, and crockets, appear figures of the Evangelists in full relief. From the intersecting lines of the roofs of the canopies, which form a square in the plane, springs in octagon form, the neck, the moulded cornice of which is set with four large amethysts, and the soffitt shows in the four sides in quatrefoils the monograms and emblems of our Blessed Lord and the Holy Trinity; the crook finishes in a scroll composed of oak leaves in rosettes and olive branches, holding two circles, the large one with double trefoils of elaborate design, with a large amethyst set in the centre. The bands of the scroll are set with garnets, and there are in all 14 precious stones used.

The Living Church.

Chicago, Saturday, July 18, 1891.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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IN an article on the Anglican *vs.* Roman Episcopacy, in the issue of last week, there is a typographical error in the quotation from the Trent catechism, which makes it read "the presbyterate through me." It should be, "the presbyterate, though one, has divers degrees."

THOSE persons who have been so sanguine as to suppose that it would be an easy matter to revolutionize the Church in the line of so-called "progressive thought," cannot extract much comfort from the recent utterances of the bishops. In pastoral letters, sermons, addresses, and charges to their conventions a considerable number have expressed themselves in regard to the dangers which at present threaten the integrity of the Church and of the Christian religion. These utterances are all strong, clear, and uncompromising. There is in them all a very definite comprehension of the issues involved in the movements of the present day. They are filled with a deep sense of the critical character of these issues and call upon Churchmen, and indeed upon all earnest Christians everywhere, to arouse themselves to contend for the ancient Faith. At the same time they exhibit no dismay and no misgiving as to the final result. The work of God must be accomplished, and it is His will that it should be accomplished, through the exertions of men. Men are therefore called upon to make themselves ready for this work. But, while a heavy responsibility rests upon those who prove weak and half-hearted, truth and righteousness will nevertheless, in the end, prevail. To those who have been tempted to despair of the Church and to fear that she cannot rise to the emergency that is upon her, the words of our chief pastors are a great encouragement. They are trumpet calls to the faithful to prepare themselves for the battle. The unanimity with which they have spoken, a unanimity not resulting from a previous understanding, but from a common adherence to the great principles of our holy religion, assures us that those upon whom the safety of the Church chiefly depends have not wavered. The false cry of "liberality" and the voluble accusations of narrowness and bigotry have not moved them. They stand upon the unshaken principles of the Prayer Book and of the Anglican Reformation with its constant appeal to the Church of the Fathers. We believe it will be found that the bishops who have not spoken are substantially at one with those who have, and that, whatever judgment there may be in the decision of practical questions, and whatever embarrassment our loose judicial system may bring upon us, whenever it is clearly seen that the fundamental principles which differentiate the Church from the world and from destructive movements in religion and society, are at stake, there can be no question where the American Episcopate will be found.

THE second stage of the proceedings against the Bishop of Lincoln has lately commenced before the judicial committee of the English Privy Council. Our readers hardly require to be reminded of the leading facts connected with this celebrated case. Bishop King, by common consent one of the most devout and lovely of men, was prosecuted for certain "ritualistic" practices observed by him in accordance with the usages of a parish church in which he was officiating. The attack was made by the body known as the "Church Association," upon the testimony of hired spies. For the first time in two centuries the spectacle was presented of a bishop put upon his trial in the court of the Archbishop of Canterbury. The memorable decision of the Archbishop is still fresh in the minds of all who take an interest in the general affairs of the Church. In some points this decision was in the Bishop's favor, while in others his acts were pronounced illegal. The Bishop immediately submitted to the judgment of his superior. But the Association was not satisfied. It was not content that any part of the ruling should be against its own views, and above all it was profoundly dissatisfied with the *grounds* of the Archbishop's decision. It therefore appealed to the Privy Council, and it is before that body that the case is now undergoing a fresh trial.

THE Archbishop assumed as the ground of his judgment, the continuity of the Church of England from the days of St. Augustine to the present time. It is the Catholic and Apostolic Church among the English people. The Reformation did not change its character. It was a clearing out of corruptions and a successful attempt to adjust the Church in a practical way to the requirements of a new era But the Church continued to be the same after as before. The Succession, the Faith, and the essentials of worship, were all preserved Churchmen generally recognized the vast importance of a decision in which this position was so clearly and emphatically assumed, and all wise men considered that such a declaration proceeding from the highest authority in the Church was worth more than any conceivable point of ritual. One or another of the five or six "points" might possibly be defended upon the ground of post-Reformation law, but that in itself would prove nothing as to the catholicity of the Church. It is quite possible that an entirely new sect, like the Lutherans or the modern Irvingites, might admit a high degree of ritual without any claim to organic connection with the ancient Church. But a decision based upon the precedents of all periods of the Church's history, even though it may involve the rejection of some piece of ceremonial, has a value which infinitely outweighs any such consideration. The Church through her own proper authorities asserts her true character. But this is precisely the position which the Church Association finds intolerable. It is a part of the mission of that association to assert that the Church of England is a new thing, invented three centuries ago, and, furthermore, that it was created by the State and is simply a department of the State which the State may control, change, or abolish. This is the doctrine called "Erastianism," and it is to establish this doctrine that an appeal has been taken to a State court.

THIS court was the creation of parliament in 1833. It was framed, as its originator, Lord Brougham, subsequently admitted, "without the expectation of ecclesiastical questions being brought before it. It was created for the consideration of a totally different class of cases." And Bishop Blomfield declared that "the contingency of such an appeal," (*i. e.* the appeal of ecclesiastical cases to this tribunal,) came into no one's mind." Yet when the Gorham case arose in 1850, it was found that the act was so framed, however unintentionally, as to include ecclesiastical appeals with the rest, and the Erastian element in the Church of England, with the Nonconformists, found this fact so ready a weapon against the spiritual claims of the Church that, aided by a parliament which included Dissenters, Jews, Roman Catholics, and infidels, they have been able to prevent all attempts to rectify the original mistake, and were even powerful enough to obtain through the notorious Act for the Regulation of Public Worship, a new secular court of the first instance for the trial of the clergy. Neither of the courts has any connection with the old courts of the Church, and they exist in the teeth of all former ecclesiastical legislation. Consequently they have not a particle of proper ecclesiastical jurisdiction. Submission to them would tie the Church hand and foot and make it the mere creature of a semi-Christian state, consequently, they have been constantly resisted or ignored. The clergy, as Englishmen, have denied their constitutionality, and as Churchmen, have appealed to the higher law that we must "obey God rather than man."

THIS is the true reason why men have been willing to suffer the loss of their goods and the restraint of their personal liberty. It is the reason for the spectacle, so strange in our "liberal" generation, of clergymen of the highest character and devoted life, languishing in prison. So far it has not fallen to the lot of a bishop to undergo this ordeal, but it is by no means certain that we may not witness such a scene in the present case. The Bishop of Lincoln refuses to recognize the jurisdiction of the Privy Council, and will not appear either personally or by counsel. It is hard for an American Churchman to see how he could act otherwise without degrading the office which he bears. The committee appointed to hear this case, not only lacks all proper ecclesiastical character to begin with, but it is composed entirely of laymen, one of them, apparently, a Scotch Presbyterian. It is what might be expected before such a court, that the leading counsel for the Church Association should commence with an argument against the essential continuity of the English Church. If anything were wanting to show the true purpose of this whole course of prosecution, this significant fact would supply it. It is the unbroken character of the Church from the conversion of England to the present day which is the question really at stake.

THE American Church can be no idle spectator of a contest like this.

It is unfortunate that we have so many among us who persist in misunderstanding the real importance of these movements in the mother Church, and who talk as if the whole matter were only a question of vestments and ceremonies. The ground on which vestments or ceremonies are to be allowed or forbidden is a matter of infinitely greater consequence than the things themselves. If the position be assumed that the Church of the Reformation is a new creation, without organic connection with the Apostolic Church, how utterly foolish and infatuated were our forefathers to deny themselves for a century and a half a complete organization; to go without Confirmation; to send candidates for the ministry to England for ordination, losing one-fifth of them by shipwreck and disease; to undergo so many vicissitudes in obtaining the episcopal succession, and in every way, amid the surprise and ridicule of contemporaries, to take such pains that this Church should not depart from the mother Church "in any essential point of doctrine, discipline, or worship!" Such an assumption, in short, simply stultifies the history of the American Church. But, of course, it is certain that a decision clearly based on such an assumption can never be enforced in England. The attempt to enforce it would bring about the disestablishment of the Church, its final disentanglement from the control of the State,—a result to which the logic of events, even without such an emergency, seems hastening with increasing rapidity. The best English Churchmen have looked upon such a result as one they have no right to advocate, but if the maintenance of true religion requires it, they will accept it rather than to allow their sacred trust to suffer detriment.

SERMON NOTES.

BY THE REV. GEO. A. HOLBROOK, RECTOR OF ST. BARNABAS' CHURCH, TROY, N. Y.

"Now there are diversities of gifts, but the same Spirit."—I Cor. xii:4.

The apostle speaks of gifts, differing one from another, but looking to the same Holy Spirit in their origin. These gifts of the Holy Ghost are seven in number, and are respectively the Spirit of Wisdom, and Understanding, of Counsel, and Ghostly Strength, of Knowledge, and True Godliness, and of Holy Fear.

Briefly defined, the Spirit of Wisdom maketh wise unto salvation, leading one to be devoted to God, instead of to the world; the Spirit of Understanding leads to submission to, and acceptance of, the mysteries of faith; the Spirit of Counsel directs us in choosing that which is for the good of our souls and the greater glory of God; the Spirit of Ghostly Strength makes strong to resist sin, and to continue in the life of grace; the Spirit of Knowledge enables us to know the will of God; the Spirit of True Godliness causes delight in Christian service and continues one therein; the Spirit of Holy Fear impels to the worship of God, and makes us afraid to offend against Him. It may be noted that to St. John it was given to see, that there were "seven lamps of fire burning before the throne, which are the seven Spirits of God." (Rev. iv: 5.)

The gifts of the Spirit are bestowed upon faithful souls, in and through, the sacramental rite of Holy Confirmation, in answer to prayer and the laying on of apostolic hands. Grace has always accompanied this sacred rite, properly administered, that is, by bishops of Apostolic Succession. To this witnesseth the two records of Holy Confirmation, found in the New Testament. They have been preserved for us in Acts viii: 14-17, and xix: 1-6.

It may be said that the gifts of the Spirit in these instances were undoubtedly extraordinary ones, *e. g.*, speaking with tongues, prophecy, healing, etc. These were necessary for the Christians of these times, but no longer so. The ordinary ones are more important for us, because, without them we cannot be saved. We can receive eternal salvation without the gift of prophecy, but, not without the Spirit of Counsel that enables us to choose what is for the glory of God and the good of our souls, not without the Spirit of Holy Fear that makes us afraid to offend against God.

It is of the faith of the Church Catholic that the seven-fold gifts of the Holy Ghost are given in the holy and apostolic rite of Confirmation. The very essence of Confirmation is the strengthening, or making firm, the grace of Baptism, by added gifts of grace.

For what purpose are they given and received by the children of the Church? For defence against temptation, that they may perceive and know what things they ought to do, and perform them. It is the armor of God, equipped with which His children are to wrestle against principalities and powers, the forces of evil, waging the soul around. With this agrees the prefatory rubric of the Confirmation Office of the First Book of Edward VI. "Confirmation is ministered to them that be baptized, that by imposition of hands and prayer they may receive strength and defence against all temptations to sin, and the assaults of the world and the devil."

The immediate and cogent reason influencing men to be confirmed, great indeed as is that other reason that to be so is to be admitted to Holy Communion, is that they stand in need of the grace which the Holy Ghost bestows in seven-fold gifts, in the sacramental rite of Holy Confirmation.

FROM AFRICA TO ASIA.

BY THE REV. DUNCAN CONVERS.

The day on which the "Clan Monroe" left Port Natal for Cocanada, India, "calling at Point de Galle, Ceylon, wind and weather permitting," was as lovely a day as possible. The blue, cloudless sky, the bright sunshine, the air fresh and invigorating, the sea so calm that it needed great genius in that way to conjure up any terrors of sea-sickness—all was charming. The steamer hung an instant on the bar, as she touched the sand; then on; and we were at sea. By sunset the cliffs at the harbor's mouth were falling below the horizon, when the darkness made us bid "good-night" to South Africa. The short twilight reminded us that we were not far from the tropics. Then the moon rose. One must be totally and hopelessly color-blind not to grow enthusiastic over the sight of the full African moon rising over a peaceful sea. The purples of the air, the blues and greens of the ocean at middle distance, the silvery vista which throws its bridge of glory from the moon to the ship, each hue fading, paling, shifting, as the angle at which the moonlight struck the waters changed—all revealed mysteries of tint never seen outside the tropics. Two days later we were off Cape St. Mary, the southern point of Madagascar, when a sailing vessel was sighted heading up the Mozambique Channel, the last glimpse we had of aught to show we were not the only human beings on the earth until nearing Ceylon. The readers of THE LIVING CHURCH, however, do not care to hear of the usual sea sights, but are more likely to care for the religious aspects of the crew and passengers on the cargo steamer. A motley set were we. The "passengers" are quickly summed up. "On deck," which is the tropical equivalent for "steerage", we carried four: the tallest "John Chinaman" I think I ever saw, who spoke a little "pidgeon English," having a large vocabulary of oaths with a few other words mixed in, and who spent most of his time smoking opium under the forward awning; three "Arabs," an old, invalid father whom his two sons were taking to India, and for whose comfort they seemed very anxious. I was the only "cabin passenger." Buddhist, (in a way) Musselman, and Christian. The officers were Scotch, and nominally Presbyterian, but not religious men. The crew were "lascars," mostly; but the "boy" who assisted the steward told me that he was a "Portugese," and so was the cook and one or two more. These were so unmistakably Asiatic that I thought he was trying to deceive me; but he explained it, as being what we usually know as "Goanese," *i. e.*, the descendants of Portugese fathers and native mothers, mostly still subjects of Portugal, and in religion, Roman Catholics.

Unfortunately I did not visit Goa with its many associations with St. Francis Xavier, with the palmy days of the Portugese *regime* in the East, and where the "Goanese schism" had its chief seat. I found it rather difficult to get much light on this last matter. It involved a dispute as to the powers of the Archbishop of Goa, the "Primate of the East," and as to the authority of the King of Portugal over the hierarchy who ruled the Roman Catholics of these regions; and was yet more complicated by reason of differences touching some heathen customs. There have been, as everybody knows, some Roman missionaries in the East who were "Broad Churchmen;" whose general line was to exaggerate the points of likeness to Christianity to be found in heathenism; whose policy it was to forward their missions by allowing converts to retain some practices and customs that were distinctly pagan in the eyes of their more severely orthodox brethren. All these matters came to a head in the "Goanese schism" whereby the Indian Roman Catholics were divided for many years. It has been healed now for the last few years; but the hot, angry feelings have not yet worn away. In places you still find the two sets of bishops, the "Goanese" and the "Jesuit," in common parlance. You may hear, as I did, some of the former's adherents vent their hate by telling how the others "have stolen" their property. There is a strange, semi-Hindu look about some of the "Goanese" churches. You see the unusual shape of the crosses they plant about their churches, wherein the wooden cross bar which stands for "the title" over the Christ's head is so large as to give it the aspect of a cross with two bars. But all these matters were quite unknown to the "boys" on the "Clan Monroe." They had been to Goa, and promised me that I would enjoy visiting it. I did not go. Unfortunately also, I have mislaid the account of a friend's visit. I only remember one little incident: he was in the church where St. Francis Xavier lies, and saw the server during the Celebration take advantage of the priest's looking away from him, to drink the wine left in the cruet! Boys will be boys, and irreverent boys too, in the East as well as in the West.

The rest of the crew were "lascars," *i.e.*, Indian-born Musselmans. The word "lascar" is, I understand, only the Hindustani word meaning sailor. To see them walk up a rope, clutching it between the great toe and the second, while it reminds you of a monkey, brings back one's childish idea of the way in which all seamen "went aloft." To see them in their "whites" on Sunday at inspection, with pajamas newly washed, white smocks girt with red sashes, and here and there along the line a green vest, bespangled enough to delight a circus performer, gigantic turbans on their heads; to note the grave, dignified demeanor which made you deem them monarchs *incog.* or, at the very least, disguised princes, was enough to make you wonder whether they were the same men, who, an hour later, thought their *dhoti* (waist cloth) full dress, and were gesticulating and screaming, as if on the verge of murder, riot, and assault and battery.

I tried to get them to talk of their religion, but it was not easy. I was anxious to have them show me the weakness and strength of Islam. Books teach us what their leaders hold, but I expected to find a great difference between that and the way an ignorant, uninstructed Musselman would put forth his faith, the latter would be sure to be the part of the system which has practical power, and so would be Islam's strength. It would lack the elaborate thought expended by a divine upon it, and so be Islam's weakness as a controversial system; besides, it would give me a glimpse at the order and power of the ideas which missionaries in practice actually meet. I was largely disappointed. I knew no Hindustani, they, only nautical English, or none at all. The officers were willing enough to act as interpreters, but their Hindustani was confined to the few words needed to work the ship. However, I got a little from the "topas" or deck sweep. One day the chief officer caught hold of the string of beads round his neck, with "What is this?" Quite unabashed, the man answered: "This, my church." It

was just such a rosary as is on sale in every bazaar of India, of small, clay beads. "Ask him," I said, "what prayers he says, as he counts them." He evidently did not understand me. So the mate tried to put it into Hindustani. They talked back and forth for awhile. Then the officer reported: "He says that God or Allah has nearly a hundred good names or sacred names. He once knew them, but has forgotten most now. But they are the right and proper things to say while you slip the beads along." I was surprised never to see the lascars saying their regular prayers openly. Nearly every book of Eastern travel I had read talks of the open way in which at the proper time the sailor spreads his carpet, faces Mecca, and prays; but on the three lascar-manned ships which carried me, I never once saw one at them. The mate asked our "topas" about it. His reply at first was that "travellers did not have to say their prayers;" but afterwards owned that he hardly ever prayed. So far as the three crews I met were concerned, in one and only one were there any who prayed regularly; and they were few in number. Evidently the practice of Egyptian boatmen on the Nile is different from that of lascars under European officers trading to and from India. Of the "five pillars of religion," *i. e.*, saying their creed, praying at stated times, fasting at Ramazan, giving alms, and making the pilgrimage to Mecca, the sailors practically disregarded all save the fast. A few—very few, considering how many were seamen passing up and down the Red Sea—had been to Mecca as pilgrims. The fast only lasts through the daylight, and as they sleep a part of that time, and have extra rations to eat after sunset and before sunrise, is not very hard. The three *sunnat* or traditional duties, *i. e.*, circumcision, shave the hair from the head (not the chin) and body, and pare the nails, were observed generally. A prayerless Musselman was a great surprise. Did you ever read a book on the East that did not contrast their universal habit of praying with Christian practice, greatly to our disadvantage? I can't remember that I ever did. But two who know well the Ahmednagur Musselmans informed me that there the Barutgars, the Dalals, the Bakarkasabar, Garkasabs, the Hajams, the Jharas, the Kanjars, the Manyars, Sutars, and Iambolis seldom, or never, pray.

I discovered that our "topas" was a Shia from the way in which he talked of his rosary being made of clay from Kerbela where Hosein was killed; by the calm way in which he assured us that every Sunni (the orthodox traditionalists) would without fail be damned because of the way they treated Ali and his descendants, by the fact that in his theology, Ali was much more important than Mahomet—the latter's chief claim to consideration seemed to be because he was related to Ali; and by reason of his answer to the question: "Does not your religion bind you to make war on us Christians?" "No, for it is wicked to fight unless the Imam says so; and the Imam is not yet come." What a change from the fierce days of old, when to war against the unbeliever was the one great duty every Musselman owned! Of course, the question as to how far the obligation to wage a crescentade was binding on religious Moslems has been, and is, a very important one for India. So long as the English ruled there nominally as the agent of the Emperor of Delhi, it was possible to hold that India was a land of Islam; but when the Queen became "Empress of India" in her own right, it became a burning question. The three answers returned by the religious authorities of the Mohammedan world are curiosities of casuistry. The Shia response to the question: Are Indian Musselmans bound in conscience to wage war against the British Government? was, that they are not; for the Jihad (holy war) is of obligation only when the rightful Imam, the true Mahdi, comes to lead it. This is what our "topas" said. One Sunni authority replied: "You are not bound to rebel, for the holy war is only of obligation when there is a good prospect of success; and there is none now!" What a change since the time their armies rushed to the war, "loving death as others love a feast," to use Khaled's words. How perilously easy also to change that reply into, "You are bound now, because there is a good chance." Verily Musselman India is a volcano, so far as this line of thought prevails, and at any time may repeat the mutiny. The third reply was: "You are not bound, for India is still a land of Islam. It is so, because the ordinances of Islam are not made crimes in law, and because no non-Islamic country parts India from lands where Musselmans rule." Did you ever see a "legal fiction" pushed quite so far, or pulled quite so thin as that? It makes every land which borders on a Mohammedan country and does not persecute Islam, to be itself Islamic—Russia and Austria, for example.

Shall I give you another instance of their casuistry? Now the rupee bears the head of the Empress of India. But is not that an image? Does not Islam by its stern prohibition of idolatry and all images prohibit the handling of that coin? It was a serious question. The old spirit which banished the carving of a face on a mosque's pillar as idolatrous, would seem to condemn the rupee too. But the divines were equal to the occasion. They solemnly decided that inasmuch as the head of the Empress stamped on the money was so small that the naked eye could not clearly distinguish the pupil of her eye, it was no image!

All the officers I met talked with me of their lascar crews. The opinion of one will stand for all: "Would I prefer a lascar crew to one of Europeans? Rather. Man for man, the former are weaker, no doubt; but for this reason the company allows us more men. The more we have, the easier to work the ship. Besides with lascars, you can put your ship along a wharf and let your men go ashore, sure that the half will not come back too drunk to work, and the other half stay away because they are too drunk to return. Of course, I prefer lascars." Drink is the great point the Musselman controversialist makes against us. Here is the missionary reason for temperance work among Christians.

PERSONAL MENTION

At the annual meeting of the trustees of the Bishop Seabury Mission, the Rev Charles A. Poole, M. A., B. D., was elected Associate Professor of Divinity, in the Seabury Divinity School at Faribault, Minn.

The address of the Very Rev. C. H. Gardner, dean of Trinity cathedral, Omaha, will be Bayfield, Wis., until September 1st.

The address of the Rev. S. Warren Wilson is Cameron, Mo., where he has taken charge of St. John's church.

Post Chaplain J. S. Seibold, U. S. A., is now stationed at Fort Logan, Colorado, Fort Union, his former station, having been abandoned as a military post. Address accordingly.

The Rev. C. L. Mallory has resigned the chaplaincy of Wolfe Hall, Denver, Colo., and will return to parochial work. Until October, his address will be, Wayne, Delaware Co., Pa.

The address of the Rev. F. M. S. Taylor, during July and August, will be care of The Cheque Bank, No. 4 Waterloo Place, London, Eng.

The Rev. John H. White, rector of St. John the Evangelist's church, St. Paul, Minn., has accepted the wardenship of Seabury Divinity School, Faribault, and will remove there September 1st.

The Rev. C. C. Gove, of St. Michael's, Oakfield, will officiate at St. Mary's, Buffalo, the last three Sundays in July, and at the church of the Ascension, in the same city, while the rectors, the Rev. C. F. J. Wrigley and the Rev. Wm. A. Hitchcock, D. D., are absent on their vacation.

The Rev. S. T. Brewster has accepted the unanimous call to the rectorship of St. Paul's, Maryville, Mo. Address accordingly.

The Rev. W. Ball Wright should now be addressed at Grace church rectory, Menominee, Mich.

Owing to his inability to stand the high altitude, the Rev. C. E. Snavely has resigned the charge of the church of the Good Shepherd, Sundance, and the mission at Canon Ridge, missionary jurisdiction of Wyoming and Idaho, and has taken charge of the missions at Weiser and Payette, in the same jurisdiction. His address, after July 12th, 1891, will be Weiser, Washington Co., Idaho.

The Rev. M. M. Moore and wife, of Springfield, Mo., are spending the months of July and August at Block Island, R. I.

The Rev. T. D. Martin, Jr., formerly of Everett, Mass., has become minister-in-charge of the church of the Good Shepherd, Wareham, Mass., and St. Gabriel's chapel, Marion, his address being Wareham, Mass.

The Rev R. G. Noland has resigned the rectorship of Christ church, Springfield, Mo., to take effect August 1st, and may be addressed during the summer, at Wellsburg, W. Va.

The University of Vermont, at its recent commencement, conferred the degree of D. D. upon the Rev. Alonzo B. Flanders, of St. Luke's parish, St. Albans.

TO CORRESPONDENTS.

A. C. N.—The line "They also serve who only stand and wait," is by Milton, "On his Blindness."

W. T. K.—A priest is a spiritual father to the flock committed to his care, and the title "Father" is appropriate and rightful. It is not applied exclusively to members of a religious order.

PAPER DECLINED.—"The Bread of Life."

K. B. S.—The Standing Committees represent the dioceses and the bishops their own body.

J. M. C.—The address of Rev. Washington Gladden is Columbus, O.

ORDINATIONS.

July 9th, to the diaconate by Bishop Knickerbacker, in St. Mark's church, Lima, Indiana, James Eleazar Craig and William Mitchell. Sermon by the Rev. Walter Scott, of La Porte. The candidates were presented by the Rev. C. N. Spalding, D. D., of the Howe Grammar School. The clergy present were, the Rev. Messrs. T. B. Kemp, D. D., Otway Colvin, Charles Turner, Augustine Prentiss.

On Wednesday, July 8th, at the church of the Advent, Birmingham, Ala., the Rt. Rev. Henry M. Jackson, D. D., assistant Bishop of Alabama, advanced the Rev. Thomas Burry to the order of priesthood. The candidate was presented by the Rev Thomas J. Beard, rector of the church of the Advent. The sermon was preached by the Rev. O. P. Fitzsimmons, of St. Mary's, Birmingham.

OFFICIAL.

THE Church Congress of 1891 will be held at Rhyl, in North Wales, Oct. 6, 7, 8, 9. Address all communications and suggestions to the Hon. Secretary, Church Congress Office, Rhyl, England.

OBITUARY.

BOND.—Friday, June 26th, 1891, at Mt. Vernon, Ill., Julia Wendover Bond, wife of J. N. Bond, aged 32 years, 5 months, and 33 days.

MCBEE.—At Lincolnton, N. C., June 24th, 1891. Mary Estelle, wife of Silas McBee, and daughter of Mrs. E. C. Sutton, Sewanee, Tenn.

SCHUBERT.—Died, in Washington, D. C., July 7th, the Rev Wm. A. Schubert, M. D., aged 63½ years. A godly and learned priest, serving the Lord in His Church, with all humility. In his early manhood he had a fine medical practice in Hartford, Conn., which he felt in conscience bound to relinquish, to enter the ministry. For some time he was an earnest missionary among Indians in the West, where he received serious injuries to his health. He has labored since in New Jersey, and latterly in Maryland.

LINES.—Died, in New York City, on Tuesday, July 7th, 1891, in the communion of the Catholic Church, Emily Bruce Lines, wife of the Rev. S. Gregory Lines, and daughter of Robert M. Bruce.

May she rest in peace. In Thy presence there is fullness of joy.

CHURCH OF THE BELOVED DISCIPLE.

NEW YORK, July 9th, 1891.

Resolved, that this minute be spread in full upon our records, a copy sent to our rector, and copies furnished to *The Churchman* and THE LIVING CHURCH.

It is with a feeling of the deepest sorrow that the vestry of the church of the Beloved Disciple records on its minutes the death of Mrs. Emily Bruce Lines. During the three years in which her husband, the Rev. S. Gregory Lines, has officiated as rector of this parish, her earnest support has been given to all measures tending to our prosperity and growth. With a generous heart and open hand she has aided in every work which has been undertaken.

To our rector she has been a faithful helpmate, and to the members of our parish a kind, affectionate, and true friend—a rector's wife in the fullest sense. Well may the example of her unselfish life be an incentive to us in the paths of toil and care which lie before us. Such a character as hers is one to be loved and cherished, and brings to us a realization of the meaning of the words of the poet, "Earth's noblest thing, a woman perfected."

Bowing in deep humility before the will of the all-wise Father, we hereby express in a feeble way the sadness of our hearts, and our deepest sympathy for our beloved rector in his great bereavement.

RICHARD C. GREENE,	WILLIAM ARNOLD,
WINFIELD POILLON,	JAMES W. RAYNOR,
EDWARD C. ATTWOOD,	WM. I. K. KENDRICK,
C. VICTOR TWISS,	ROLLIN M. MORGAN,
JOHN A. HANCE,	THOS. M. FANNING.

APPEALS.

THE Church Unity Society appeals for $1,000 to send papers on the Church and Unity to ministers of the denominations. $432.40 received to date.

W. S. SAYRES,
General Secretary.

Broken Bow, Neb., June 9, 1891.

OUR Young Mens' Institute will be sold over our heads, unless we can buy it. $1,500 only wanted. Catholics, please help; we are very poor. RECTOR, All Saints', Kingston, Ont.

THE Brothers of Nazareth appeal for $1,000, to carry on their "fresh air" work for poor boys at St. Andrew's cottage, Farmingdale, L. I., and for convalescent men and boys, at Ellenville, Ulster Co., N. Y., the present summer. Subscriptions may be sent to Mr. E. P. Steers, President, Twelfth Ward Bank, 153 East 125th st., New York, and to Brother Gilbert, 521 East 120th st., New York.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

The Board pays the salaries of sixteen Bishops and stipends to 1,000 missionary workers at home and abroad, besides supporting schools, hospitals, and orphanages. Many offerings, small and large, are needed to pay the appropriations for this year. May the abounding goodness of God be shown forth in free-will offerings for this great healing and saving agency of the Church.

Read the *Spirit of Missions*.

THE CHURCH HOME FOR AGED PERSONS

4327 Ellis Ave., Chicago, Ill. Annual Membership, $10; Life Membership, $100; Endowment of Room, $5,000. Under the direction of a Board of Lady Managers of the different parishes.

OFFICERS.

President: Mrs. Dr. Horace Wardner 106 Drexel Boulevard.

Vice-Presidents: Mrs. Geo. W. Mathews, 2532 Indiana avenue; Miss Virginia Sayer, 606 West Adams street.

Secretary: Mrs. Josephine S. Wells, 115 Monroe street.

Treasurer: Mrs. George S. McReynolds, 4408 Sydney avenue.

A comfortable and quiet home for elderly people. Board, nursing and medical care are provided. Best reference required. Applications should be addressed to the matron, MRS. HANNAH L. WESCOT, at the Home.

CHURCH CHOIR GUILD.

(American Church Branch.)

For the rev. clergy, organists, choirmasters, etc. and devoted to the interests of the music of the Church. Full information supplied and applications for membership received by (*pro tem*) H. W. DIAMOND, Fellow and Sub-warden, Leavenworth, Kansas.

MISCELLANEOUS.

TO LEASE.—A comfortable and commodious building of thirty rooms, located in one of the most beautiful and healthy residence portions of the city of Spokane, Washington, will be leased to any qualified persons wishing to carry on a Church School for young ladies. Apply immediately to the REV. C. B. CRAWFORD, rector of All Saints' church, Spokane.

WANTED.—In an English family, a competent resident governess to undertake the education of 4 children, aged from 4 to 12 years. Apply, giving full particulars, to MRS. D. STEWART MILLER, Font Hill, Cloverport, Ky.

WANTED.—At once, a Choirmaster and Organist for Trinity church, St. Louis. Salary moderate. WM. BARDENS, Rector.

FOR SALE.—First-class Stereopticon; easy payments. C. F. L., care LIVING CHURCH.

A PRIEST, unmarried, Catholic, desires a parish where an active work can be done. Early Celebrations on Sundays and Holy Days. Address ECCLESIA, care THE LIVING CHURCH.

AMERICAN CLERGY and others, visiting London, can find most comfortable board at from $7.00 to $15.00 per week, close to Kensington Gardens, and within near reach of railways and cars to all parts. Address, MISSES REID & WOTTON, 39 and 40 Kensington Gardens Square, London, W. Eng.

PENNOYER SANITARIUM.—This health resort, (established 34 years) at Kenosha, Wis., on Lake Michigan, has elegant accommodations and fine outward attractions for those desiring rest or treatment. New building, modern improvements (elevator, gas, etc.), hot-water heating. Cool summers. No malaria. References: The Bishop of Milwaukee the Bishop of Mississippi, the Sisters of St. Mary Kenosha.

CHOIR AND STUDY.

CALENDAR—JULY, 1891.

19.	8th Sunday after Trinity.	Green.
25.	St. James, Apostle.	Red.
26.	9th Sunday after Trinity.	Green.

N. B.—All correspondence and letters of inquiry for this department should be addressed to the Rev. Geo. T. Rider, Mamaroneck, Westchester Co., N. Y.

St. Peter's church, Westchester county, New York, one of the oldest, and among the really historic, parishes of colonial days, kept its titular feast day on Sunday, the 28th of June. Owing to the absence of the rector, the Rev. Frank Clendenin, on his European wedding tour, the occasion lacked something of its usual completeness. The Bishop of Delaware again accepted the functions of the absent diocesan, preaching two strong sermons and confirming a large class of candidates. The musical services, by the vested choir, under Mr. S. G. Potts, choirmaster and organist, were exceptionally interesting. Few suburban churches—for the entire county has become suburban on account of the rapid extension of the city,—encounter such serious difficulties in collecting and sustaining a choir of this organization; but the liberality of a few wealthy laymen, with the perseverance and industry of the organist, has accomplished such a measure of success, that the choir of St. Peter's easily takes rank among the strong choirs of the diocese. At the choral Celebration in the morning the service was Tours in C. For the Introit, Dr. Garrett's strong anthem, "The voice of one crying in the wilderness," and for the offertory, "Whatsoever is born of God, overcometh the world," by H. S. Oakeley, were delivered with fine intelligence and in admirable form, both of them being excellent examples of the best Anglican school, the latter exceptionally artistic and impressive in the treatment of its splendid theme. For the evening, the selections were *Magnificat*, Tours in F; the lovely trio, "Lift thine eyes," from the "Elijah," Mendelssohn, for boys' voices; with "Seek ye the Lord," by Dr. Roberts, for the offertory anthem. There are peculiar difficulties in the way of effective choral work, as the organ occupies a high loft at the opposite end of the church, with the choir in chancel, and the church is a long one. The delightful service, however, afforded another demonstration of what may be accomplished with intelligent study and discipline.

Mr. Holman Hunt, whose great masterpiece, "The Light of the World," has just been placed above the altar in the chapel of Keble College, Oxford, has recently completed another in the long series of his wonderful productions, such as "The Shadow of the Cross," "The Scapegoat," "The Finding of Christ in the Temple," and "The Triumph of the Innocents," and it is "May-Day, Magdalen Tower," of course, in Oxford. We gather a graphic account of it for the edification of our readers, from an article by Archdeacon Farrar in *The Contemporary Review* for June. The noble work which he is now exhibiting, though it might seem less directly religious than those which are devoted to the illustration of great thoughts and scenes from Holy Scripture, is in reality a religious picture, and that in the highest sense; and in the element of simple loveliness, the artist has never surpassed this last and enchanting production of his artistic imagination. The restoration of the May-dawn service to its true dignity was due to Dr. Bloom and the venerable president of Magdalen College, Dr. Routh. They laid down three rules: That the choristers should be duly vested; that they should uncover their heads at the beginning of the *Hymnus Eucharisticus*; and that they should turn towards the east to face the rising sun.

Let us now describe the picture. It is five o'clock on May-day morning. The sun has risen about a minute. The whole scene is the ribbed, leaden roof of Magdalen Tower. Between the turrets and through the parapets we catch glimpses of the roofs and fields of Oxford, and the river with its swans. The roof is strewn with flowers, chiefly with tulips and hyacinths and imperial martagons and fritillaries. The latter, as all visitors to Oxford know, grow abundantly in the field which, from their popular name, is called "Snakesheaf Meadow." To the right of the pasture, as the spectator faces it, stands a row of men with grave and noble faces. Nearest us, with his head reverently bowed, and with his hands folded in prayer, stands a Parsee, in his robe of white silk and his crimson head-dress. The presence of this worshipper of God under the symbol of the sun, is not merely a fantastic element of the scene. A Parsee gentleman made the remark that he should like to be present on the occasion, and that he should regard it as an act of solemn adoration. This visitor may readily be supposed to be a member of the Indian Institute at Oxford. Next to him, in his surplice, is the President of Magdalen; and next to him, in his robes of black and scarlet, stands the Senior Fellow, the late Reverend Dr. Bloxam, who died last year at the age of 84. Beyond him stands an ex-Fellow of the College, Mr. Bramley; and in the figure by the further angle of the tower, in black gown and hood, many will recognize the well-known features of Dr. Burdon Sanderson. Standing behind this row of figures, in shadow, is Sir John Stainer. Among the boys are the young son of the painter, the son of Sir John Stainer, the grandson of Lord Napier of Ettrick, the son of Mdme. Hass, the pianist, the grandson of Dr. Alexander, the first Bishop of Jerusalem. Mr. Holman Hunt has adorned the young singers with flowers. One boy holds in his hand the stem of a lily in full bloom, and might stand for a young Angel of the Annunciation.

Any one who read a description of the picture might imagine that it degenerated into idle unreality and the prettification of types, and that it breathed of the somewhat exotic and effeminate sentimentalism which appears in most of the songs and pictures which deal with young choristers. On the contrary, the glory of this picture is its exceeding manliness and naturalness. There is not a touch of false sentiment about it, and the whole effect of the picture is healthy and ennobling. The venerable Archdeacon, in his keenly appreciative and intelligent comment, gives us an encouraging reminder that a profoundly religious art is yet in existence, and flourishes, at least in England; and that there are artists still among us, whose art is quickened with loftiest inspirations of faith and experience. The stupor of agnosticism has not yet overtaken Holman Hunt and others of his illustrious fellow-workers. They have something to say worth the telling, intensely real and vital; and it is not too much to hope that American art may some day throw off the entanglement of the erotic and Satanic influences from Parisian studios and go back to the inspirations of those earlier and better days, when Thomas Cole, following Allston, illustrated afresh those ancient highways of religious art "that slope through beauty, up to God!"—if we may be trusted in this paraphrase of a splendid Tennysonian verse.

And in this connection, yet not altogether after any logical association, we recur to certain strictures of a correspondent who took sharp exception to Mr. Wood's theory of an "American-Gothic," as something monstrous and impossible. If Mr. Wood were responding, he would very likely say something like this: There is nothing incongruous or unhistoric in the conception of an Americanized type of Gothic art. This ancient spirit of construction has taken root in turn, in each and all of the countries where the Catholic religion found lodgement; and in each, a different and specific type of Gothic remains in evidence to this day. Who is not familiar with the luxurious and glowing Spanish Gothic, with the *spirituel* Gothic, in many of the ancient Italian cities, entirely *sui generis*, with the multiplied types found in different parts of France, all the way from the severe and exquisite "*La Sainte Chappelle*" and "*Notre Dame*," of Paris, and the "*Sainte Ouens*," of Rouen, to the flamboyant of Amiens and Chartres? Then the German and Flemish Gothic, still variant with strange local modifications; together with the yet more widely variant types of Gothic among the abbeys, minsters, and cathedrals of England, one and all point to dominating influences that have from time to time, in a multitude of localities, shaped and moulded the ancient Gothic in a thousand divergent directions. In all these, the ancient types, the inevitable symbolisms which constitute the essence of the Gothic art, may be read more or less distinctly.

Mr. Wood would, moreover, be quite justified in adding that we have already, *nolens volens*, an indigenous type of Americanized Gothic, for the most part a sorrowful and wretched degeneration and falsification of grand ideals and originals: eclectic, capricious, niggardly, insincere, and mendacious, in turn: in wood, in stucco, with chiselled, sculptured facades, and squalid sidewalls, and chancels, a fine parade of wealth and taste in front and a beggarly make-shift at the rear,—in brief, all the infirmities and inconsistencies that may be bred of defective knowledge, of enforced or niggardly economies, of illogical and feeble imitations. So that there are to be found, "few and far between," only a few tokens of honest, wholesome, reverend Gothic construction in this land of ours. There is place and burning need, for a legitimate Gothic which shall completely express the needs and requirements of our own social environments: a Gothic which, while preserving the ancient solemnities of sanctuary and choir, recognizes the modern function of the pulpit and the demands of listening congregations who require acoustic, ventilation, an atmosphere duly tempered for summer and winter, and honest chimneys that are not lurking under the thin disguise of finials, or spirelets, and that have a trusty and effectual draught. Besides, new developments are at hand as to the use of color, and metal-work, of brick and terra-cotta, of lighting by day and by night, never dreamed of in the old-world types, and which with us are imperatively demanded. And we do not hesitate to add, "on our own recognizances," that a structural art that proves impatient of these multiplying exactions of a growing civilization, or in its impotence is unable to accept or provide for them, is not worth preservation or perpetuation, only so far as it may serve the ends of the antiquary or historian. The day for a legitimate type of American Gothic has come, with the need of it, and the church builders of the future, we doubt not, will prove equal to their splendid opportunities.

MAGAZINES AND REVIEWS.

The North American Review, July, opens with a very brief paper by the celebrated Hebrew capitalist, Baron de Hirsch,—"My Views on Philanthropy"—in which he commits himself squarely to those doctrines of individual responsibility so frankly formulated by Mr. Andrew Carnegie. Only it should be remembered that the Baron's beneficence is exercised mainly in the interests of his impoverished and persecuted race-brethren. The press has very generally and favorably commented upon his modest statement. The most noticeable article, however, is "The Inheritance of Property," by Prof. Richard T. Ely, of Johns Hopkins University. As an authority on questions of social economics, his conclusions, which are both radical and revolutionary, must command serious attention. Together with leading thinkers at home and abroad, he attempts a solution of that plutocratic development which already menaces the fiscal independence of traffic and manufactures, not only in our own country, but throughout the civilized world. The Professor is something more and greater than a mere theorist, and spends his strength in the formulation of practical measures whereby the dangerous accumulation of vast fortunes through inheritance or bequest, may be arrested under a graduated scale of absorption by the government, local and general. Such considerations are destined to enter into politics, and shape future legislative enactments; and the movement receives strength and character from the distinction and patriotic devotion of its promoters. It is represented more than once in the July reviews, and it is extremely significant that great capitalists are found enrolled in this new school of social economists. Mrs. Barr contributes an ambitious paper on "The Relations of Literature to Society," in the course of which current literature and its professors of both sexes, as well as "the 400" of society, are frankly and sharply reviewed. There are plenty of telling hits and points, while the writer maintains her amiability and composure. But nowhere does it appear that "Society" has anything to do with literature, or that their association under any such discussion as the present is either congruous or logical. Dr. Briggs, the much belabored Presbyterian free thinker of the New York Union Theological Seminary, sends a parting volley into the ranks of his critics, in "The Theological Crisis," from which we make this pregnant citation: "What is the gain if you substitute,

first, Protestant tradition for Roman Catholic, and then Puritan for Protestant, and finally, Evangelical for Puritan? The advance is in the principles and in the essential features of the movement. We must distinguish between the essential and the non-essential. As soon as we do this, we see Christendom rising in a pyramid of grace, encompassed by tombs of dead theories and parties, and the dreary wastes of human speculation; and we discern that there is but one platform for Christendom—the common consent in the Nicene and Apostles' Creeds. All else is in the sphere of Christian liberty."

The Arena, July, as an expositor of what may be summed up as the reformatory tendencies of the times, along conservative and preservative lines, should not be overlooked. There is an intense, and occasionally painful, interest, in the deep seriousness and earnestness which distinguishes most of its articles. There is little or nothing of the incendiary or pessimist nor of the scoffer or iconoclast. The gigantic evils which it identifies in the existing social order, it seeks to understand thoroughly, in order that it may strike stronger blows for their overthrow or betterment. The error in its position which Churchmen are quick to perceive lies in this, that *The Arena* erroneously and ignorantly identifies these evils with existing religious organizations, charging them with complicity, and even accountability, in a condition of things which they have proved unable to overthrow or ameliorate. This is not the first exhibition of such grave and fundamental misapprehensions. History, honestly and wisely interpreted, discovers the Church always morally in advance of its times, and practically, a reformer. We are to accept gratefully any actual co-operation on the part of *Arena* constituency, in the way of social improvement, so long as such an end is clearly in view; and working side by side for the general welfare must bring all right-minded men into better fellowship. The number opens with a capital article on Dr. Oliver Wendell Holmes, with a speaking portrait. Edgar Fawcett, one of the most truculent and aggressive among our young agnostics, follows with a brilliant, bitter onslaught on "Plutocracy and Snobbery in New York," losing not a little force of position and ethical values in the violence and coarseness of his procedure. Satire and irony must be well-bred and refined, or they lose their edge. Camille Flammarion, the French scientist, reverses the favorite methods of his countrymen, and seeks elucidation and explanation of physical questions in the direction of the supernatural and spiritual, as in his paper, "The Unknown," Part II. He detects the almost miraculous in certain recent inventions. There is a remarkable passage on the transmission of sound. The Rev. Francis Bellamy discusses "The Tyranny of all the People;" Prof. Buchanan contributes a very strong paper on "Revolutionary Measures and Neglected Crimes," developing lines of reasoning closely harmonizing with the conclusions of Prof. Ely, referred to above, in *The North American*. Indeed there is food for thought throughout the number.

THE BOOK OF PROVERBS. By the Rev. R. F. Horton, M. A.

THE BOOK OF LEVITICUS. By the Rev. D. H. Kellogg, D. D.

New York: A. C. Armstrong & Co.; Chicago: A. C. McClurg & Co.

These two new volumes of the Expositor's Bible present the well-known characteristics of that useful series. Dr. Kellogg's commentary on Leviticus seems to us especially well done, having in view the needs of the average student. We are particularly pleased with his treatment of the burnt offering and its symbolism. "What is represented chiefly here," he says, "is not so much Christ representing His people in atoning death, as Christ representing His people in perfect consecration and entire self-surrender unto God; in a word, in perfect obedience." Again, "We cannot argue, as in the case of the atoning death, that as Christ died that we not might die, so He offered Himself in full consecration unto God, that we might thus be released from this obligation. Here the exact opposite is the truth." And thus of the continual Burnt Offering: "This ordinance of the continual burnt-offering reminds us that Christ, as our burnt-offering, continually offers Himself to God in self-consecration in our behalf. Very significant it is that the burnt-offering stands in contrast in this respect with the sin-offering. We never read of a continual sin-offering; even the great annual sin-offering of the Day of Atonement, which, like the daily burnt-offering, had reference to the nation at large, was soon finished once for all" [*i. e.*, each year]. "And it was so with reason; for in the nature of the case, our Lord's offering of Himself for sin as an expiatory sacrifice was not and could not be a continuous act. But with His presentation of Himself unto God in full consecration of His Person as our Burnt-offering, it is different. Throughout the days of His humiliation this self-offering of Himself to God continued; nor, indeed, can we say that it has yet ceased or ever can cease. For still, as the High Priest of the heavenly sanctuary, He continually offers Himself as our Burnt-offering in constantly renewed and constantly continued devotement of Himself to the Father to do His will." With this may be compared Bishop Westcott's note on Hebrew viii: 3, "Whence it was necessary that this High Priest also should have something to offer," where it is shown that the "something" is "Himself," not His blood, which was in fact "the means of entrance and of purification." The illumination which this interpretation casts upon the Holy Eucharist is evident. As in the slaying of the victim and the sprinkling of the blood memorial was made of the efficacious blood-shedding of the Day of the Atonement, and thus every burnt offering had its propitiatory element by way of application, so in the Eucharist we preserve a perpetual memory and application of the Blood of Christ once shed; and as the presentation of the victim and its burning upon the altar represented perfect obedience and union with God, so in the Great Oblation the Church in mystical union with Christ presents Him as her sacrifice to the Father, not simply as One who suffered and died, but as One who rose from the dead and ascended into heaven, where He sits as King on God's right hand, while as High Priest He continues to offer Himself. And furthermore, as the mystical Body of Christ, she offers herself, soul and body, "a reasonable, holy, and living sacrifice." Thus the Eucharist becomes primarily the analogue of the Burnt-offering of old, while none the less, through the privilege of feeding upon His Body and Blood, it is for those who are prepared for this great gift a blessed peace-offering. In this way it is seen that the central act of Christian worship involves all that was signified by the whole round of ancient rites, but with a reality and force infinitely transcending all merely typical institutions.

THE BUSY MAN'S BIBLE. By George W. Cable. Meadville, Penn.: Flood & Vincent.

We hardly recognize in the rather "pert" style of this book the author of the charming "Old Creole Days," and other fascinating tales illustrative of life in old Louisiana. We find much, of course, that is very good, presented in a fresh and taking way; but the general idea seems to be to encourage the "busy man," however little fitted by training or tone of mind for such a method, to repudiate all external help, and especially all authoritative interpretation. To a Churchman, trained by the Prayer Book and Catechism, such a system is as foreign as he knows it to be fruitless. When the author does recommend any external aids, we cannot think him very happy in his selections. Bearing in mind that it is the needs of the "busy man" unversed in philosophic thought, and probably acquainted with the history of the Church only indirectly and superficially, if at all, which it is desired to meet, we can hardly imagine any books less suitable as guides than Tulloch's "Religious Thought in the Nineteenth Century," or Allen's "Continuity of Christian Thought." The man who knows himself ignorant of physical science, readily and with due humility submits himself to the great authorities of the scientific world, and it is one of the strange phenomena of the present age that in divine science alone, the grandest, most comprehensive, and most difficult of all, it should be thought the proper thing that its great authorities should be utterly ignored, and the spiritual problems of the universe, and the truths of revelation, approached afresh by every crude and untrained mind, without guidance or limitation.

THE AUTHORITY OF THE CHURCH, as set forth in the Book of Common Prayer, Articles and Canons. Sermons Preached in Trinity Chapel, New York, during Lent, 1891, by Morgan Dix, S. T. D., D. C. L., rector of Trinity Church, New York. New York: E. and J. B. Young & Co. Paper; pp. 128.

The title, as we state it in full, taken in connection with the polemical and theological position of the distinguished preacher, forecasts, clearly enough, the general purport of these six lectures. The subjects presented are: "The Church, as Described by Herself;" "Ecclesia Docens;" "The Christian Priesthood;" "Apostolic Succession;" "Christian Ethics;" and "The Outlook for Christian Unity." They are treated with refreshing fidelity and frankness, worthy of our earlier Catholic apologists, Seabury and Hobart. Such a restatement is particularly timely, especially in the great diocese of New York, convulsed as it is by an upheaval of lawless administration and rationalistic teaching, which once upon a time found a voice even in "old Trinity Church," that citadel of Catholic ministrations. The acknowledgements of all loyal Churchmen are due Dr. Dix for his helpful "words in season."

THE CENTURY DICTIONARY, an Encyclopedic Lexicon of the English Language. Prepared under the superintendence of William Dwight Whitney, Ph. D., LL. D. In six volumes. Vol. V. New York: The Century Co.; Chicago: McDonnell Brothers, general agents, 185 Dearborn st.

This great work of The Century Co., is drawing to a close with a promptness and thoroughness that is marvellous, considering its scope. The sixth and last volume will be issued in the autumn. The one before us ranges from *Q* to *Stro*, the words defined numbering about 185 000. The crooked *S*, it seems, leads the whole alphabet as an initial letter. "The Century Dictionary" is compelled to devote 860 pages to this sibilant. Is it because the hissing sound is the one most easily made, that the language abounds in it? And how is it with other languages? Is it a universal sign of the inherent laziness of mankind? The volume in hand is, if possible, an advance on its predecessors; at least, it is richer in material of general interest, literary and scientific. As a specimen of book-making it cannot be over-praised.

THE CENTURY ILLUSTRATED MONTHLY MAGAZINE, November, 1890, to April, 1891, Vol. XLI. New York: The Century Co.; Chicago: A. C. McClurg & Co. Price, $3.00.

A thousand pages, with half a thousand illustrations by the best engravers and a delightful variety of contributions from the best writers, all bound in old gold, is a good showing for the half year of any periodical. We doubt if so much book value can be had for the same money elsewhere. This volume is notable as containing the California papers, the Talleyrand Memoirs, and papers by Prisoners of War.

LAUREL-CROWNED LETTERS: THE BEST LEITERS OF LORD CHESTERFIELD. Letters to his Son and Letters to his Godson. By Philip Dormer Stanhope, Earl of Chesterfield. Edited with an introduction by Edward Gilpin Johnson. Price, $1.00.

LAUREL-CROWNED TALES: PICCIOLA. From the French of X. B. Saintine. New American edition. Chicago: A. C. McClurg & Company. Price, $1.00.

The above collection of Lord Chesterfield's Letters includes only the most valuable, and these are carefully edited. The charming Picciola will be heartily welcomed among the "Laurel Crowned."

SOME time since, *Public Opinion*, the eclectic weekly of Washington and New York, offered $300 in cash prizes for the best three essays on the question of our national trade relations with Canada. The award of prizes has just been made by the judges, Messrs. Erastus Wiman and F. B. Thurber, of New York, and Henry W. Darling, of Toronto. The first prize goes to Frank C. Wells, of Toronto, Canada, the second to William Macomber, of Buffalo, N.J., and the third to D. Claude, Annapolis, Md. The three prize papers are published in *Public Opinion* of July 11.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

BOOKS RECEIVED.

SARDIA. By Cora Linn Daniels. Good Company Series. Boston: Lee & Shepard. Price, 50 cts.

TWELVE ENGLISH STATESMEN—Peel. By J. R. Thursfield. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price, 60 cts.

THE BEVERLEYS. A Story of Calcutta. By Mary Abbott. Chicago: A. C. McClurg & Co. $1.25.

THE GOLDEN CENSER. Being a Selection from the Prayers of the Saints, A. D. 69-1890, with Notes and Indices. By Mrs. Edward Liddell. New York: Longmans, Green, & Co.; Chicago: A. C. McClurg & Co. Price, $1 25.

ADVANCED LESSONS IN ENGLISH GRAMMAR. For Use in Higher Grammar Classes. By Wm. H. Maxwell, M. A., Ph. D. New York: Cincinnati: Chicago: American Book Co. Price, 60 cts.

THE FIRE UPON THE ALTAR. Sermons Preached to Harrow Boys. By Rev. J. E. C. Welldon, M. A. Second Series. 1887-1890. New York: James Pott & Co. Cloth. pp. 290.

FROM TIMBER TO TOWN, Down in Egypt. By an Early Settler. Chicago: A. C. McClurg & Co. Price, $1.00.

PHIL AND THE BABY and FALSE WITNESS. Two Stories. By Lucy C. Lillie. Illustrated. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. Price, $1.25.

SERMONS. Second Series Preached in Clifton College Chapel, 1888-1890. By the Rev. J. M. Wilson, M. A., Headmaster. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price, $1 75.

POEMS OF WORDSWORTH. Chosen and Edited by Matthew Arnold. New York: Harper & Bros; Chicago; A. C McClurg & Co. Price, 50 cts.

MAXIMS FROM DR. LIDDON'S WRITINGS. Selected and Arranged for Daily Use. By C. M. S. New York: Longmans, Green & Co.; Chicago: A. C. McClurg & Co. Price, 60 cts.

PEACE, AND ITS HINDRANCES. By the Right Rev. Ashton Oxenden, formerly Bishop of Montreal. New York: Longmans, Green, & Co. Chicago: A. C. McClurg & Co. 1890. Price, 35 cts.

I GO A-FISHING By W. C. Prime. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. Price, 50 cts.

MACQUEARY: HIS TRIAL FOR HERESY. Cleveland: The Williams Publishing Co. Price, 25 cts.

THE SACRAMENT OF THE LORD'S SUPPER. By E. J. Birch, M. A., Rector of Overstone, and Hon. Canon of Peterborough. New York: Longmans, Green & Co.; Chicago: A. C. McClurg & Co. 1891. Price, 35 cts.

PREPARATION FOR WORSHIP. By F. F. Carter, M. A., Canon Missioner of Truro Cathedral. New York: Longmans, Green & Co.; Chicago: A. C. McClurg & Co. Price, 60 cts.

AN OLD MAID'S LOVE. By Maarten Maartens. New York: Harper & Bros. 1891. Price, 60 cts.

ST. CATHERINE'S BY THE TOWER. By Walter Besant. New York: Harper & Bros. 1891. Price, 60 cts.

APRIL HOPES. By W. D. Howells. Harper & Bros. 1890. Price, 75 cts.

MY DANISH SWEETHEART. By Wm. Clark Russell. New York: Harper & Bros.

ERIC BRIGHTEYES. By H. Rider Haggard. New York: Harper & Bros. 1891.

ANOTHER COMPETITION!

Three prizes are now offered by THE LIVING CHURCH for serial stories: First Prize, $100; Second Prize, $75; Third Prize, $60; accepted stories not taking a prize, $50. Copyright will be secured for all published stories in the name of the authors.

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THE HOUSEHOLD.

"AND THERE WAS NO MORE SEA."

BY E. M. W.

There shall be no more sea;
Oh, in that blessed day,
The mists of doubt and mystery
Shall roll from earth away.

The precious things once lost
Upon time's stormy shore—
The broken hope, the wasted love—
Shall come to us once more.

There loved ones, hand in hand,
Shall walk through valleys green,
No sea divides the happy band,
No ocean rolls between.

O Thou who stilled the waves
Of wind-tost Galilee,
Guide us unto that peaceful clime
Where there is no more sea.

Rutherford, N. Y.

MR. FAYERBROTHER'S CALL.

A CANDIDATING STORY.

BY THE AUTHOR OF "THE LOST BARREL."

CHAPTER I.—A VACANT PARISH.

The little "Episcopal" church at Norrington-by-the-Sea had lost its rector again, this time not by death, but by removal. The people were just beginning complacently to realize that for thirteen hundred dollars and a rectory they had (in Mr. Ludlow) secured a prize, when a neighboring parish also discovered the fact and by the offer of two thousand dollars and a rectory enticed him away. Thus, even among the churches, do the larger bodies prey upon the smaller.

All Saints', Norrington, was a desirable parish, nevertheless. Norrington was a pleasant, quaint old seaboard town, containing a number of substantial Church families; and the thirteen hundred dollars—a sum, after all, considerably exceeding the average parish salary—was always promptly forthcoming. No sooner did it appear in the personal columns of the Church papers that the Rev. E. Huntington Ludlow had resigned the parish, said resignation to take effect the Second Sunday after the Epiphany, than there began to be poured in upon the wardens a vast deluge of letters wherein unemployed or dissatisfied clergymen from all quarters proposed themselves for the vacant position. Several of these, the excellence of whose chirography or the passion of whose utterance served to distinguish them, were invited to preach and hastened to do so; but none of them proved acceptable. The bishop also, when applied to, named to them certain persons—these, for the most part, quite elderly or extremely young men—any one of whom, they were promised, could he be prevailed upon to accept the charge, would make them a faithful and efficient pastor; but as, after listening to them all, the parish was unable to bring itself to pursue the matter in the case of any one of them, the fitness of these gentlemen for the place must now rest forever solely upon the diocesan assurance. So it happened that week after week passed away, leaving the flock still without a settled shepherd; and Lent was come and gone at length, and Easter over, with the vexing problem of the rectorship seemingly as far from solution as ever. On the evening of the first Sunday after Easter, at the close of a particularly unsatisfactory service in which, for the third time of late, the congregation had been ministered to by a divinity student of painful inexperience, sent down from Cambridge at the last moment, the junior warden and the treasurer met together in the robing-room to talk the matter over.

These two men (upon whom devolved at present most of the business of the parish, the senior warden, Judge Masters, being an infirm old man who had lately taken to his bed for the last time) were characters in their way. American vestries are often made up of odd material, especially in those dioceses where mere attendance upon public worship or contributing to the support of the parish constitutes a qualification to serve. Commodore Lundie was an ex-captain of the United States Navy who, shortly after the close of the war, having had his leg taken off one day by the parting of a hawser, and coming into possession of a fortune about the same time, had resigned his commission and gone back to Norrington to finish his days. His active military figure in its blue frock coat with brass buttons, and leaning upon the cane which his cork-leg made necessary, was a familiar and universally welcome sight upon the Norrington streets. He was a bluff, wholesouled, thoroughly modest old fellow who had always been, aboard and ashore, a sincere Christian and an honest gentleman; and he meant to the last to do his duty in that state of life, whatever it might be, to which it should please God to call him.

Mr. Penniman, the gentleman who followed the junior warden into the robing-room at this time, was a narrow-chested, attenuated individual, dressed with extreme neatness, having a smooth, unhealthy face that in places assumed a pinkish hue, and about whose brow clustered a careful profusion of chestnut curls, confessedly false. He had the appearance of a man who had passed his life indoors; and one guessed presently, noting his white, sleazy hands, his glance that flickered feebly all about the room, his calculating speech, that he had occupied himself meanwhile in the handling of soft, dry fabrics, dispensing them perhaps, with much appropriate discourse, across the counter of a store. He was indeed a well-to-do dry goods merchant of the town, proprietor of the establishment on the corner of Main and Second streets, diagonally opposite the Opdyck House, where he had commenced business in a small way thirty years before, and at whose lengthened counters he still watchfully presided.

"Look you, Penniman," the junior warden began, turning about in the sacristy and dropping his hand heavily upon the small table that was there, "how much longer is this sort of thing to go on, I should like to know?" He confronted the treasurer fiercely, as if the latter were responsible for the "sort of thing" alluded to, which was hardly the fact.

Mr. Penniman's manner, however, seemed by no means to disclaim such responsibility.

"Why, really, Commodore Lundie," he meekly replied. "I—I am very sorry,—very sorry indeed. And I—I acknowledge that something ought to be done. I think something certainly ought to be done." Mr. Penniman had a careful, reluctant way of dismissing his words, something as though he were dictating a telegram and feared, by the use of a single word too many, to double the cost of the message.

"Ought to be done!" cried the commodore. "Of course something ought to be done! I tell you what it is, sir, we've had enough of this lay-reading. Why, that young feller this morning, he actually didn't know any better than to read the ante-Communion service! Just think of it, sir,—a man not yet in orders reading the ante-Communion service!" The old sailor recounted the fact with an accent of pious horror. This was more than *he* had ever done, on the deck of his own ship in mid-ocean, with no possible fear of canon law before his eyes.

Mr. Penniman did not deny his accountability for this sort of thing also.

"I am very sorry—very sorry indeed," he said again with deep contrition. In point of fact he knew of no reason in the world why a man not in orders should not read the ante-Communion service. He was not a good Churchman himself, though he made an excellent treasurer.

"I tell you what it is," continued the junior warden, moderating his voice a little as he remembered where he was, and speaking now more mildly. He was not really angry with Mr. Penniman, at least not more than with himself; but he was sorely perplexed and troubled about this matter of the rectorship. "I tell you what it is, something has *got* to be done. The people are about tired of having sermons read to 'em out of a book. And they're grumbling a good deal about it, them that still come to hear 'em. All the young folks are gallivanting off every Sunday evening to that flag-of-all-nations chapel on Snow street"—the place of worship thus described was a "union" chapel in the neighborhood, which was at the service of all denominations of Christians. "It's time we had a settled rector, Penniman, high time. My sister Tempie says it is."

The last sentence, delivered after a slight pause, and with an emphatic motion of the head, appeared to be put to the commodore's remarks as a kind of exclamation point. It certainly added force to what he said. Miss Temperance Lundie was a lady whose position, wealth, and strength of character gave her a power in the parish much greater than the constitution of the Church means to confer upon any one person outside the rector. And she had that afternoon treated her brother to a discussion of the subject which went far to account for his present state of mind.

"But, Commodore Lundie," Mr. Penniman ventured to observe, "we are doing all we can in the matter, I think. We have had candidates here every Sunday but three."

"Candidates!" The commodore swept aside with one swing of his powerful arm all the candidates they had ever had, or ever would have. "I tell you what it is, Penniman, we've had enough of candidates. We don't want any more candidates. We don't want men who are so anxious to get a parish that they are willing to come down here and exhibit themselves for ten or fifteen dollars a Sunday, in hopes of getting this one. We want somebody who has got a parish already, and is staying in it, and doing his work there like a man. That's what we want. And there is plenty such we could have for the calling, too. This isn't a bad parish."

"Do you know any such man we could get, Commodore Lundie?"

"No; but there's plenty of 'em in the almanac, there, I'll be bound." The commodore nodded toward a Church almanac that hung on the wall above the table. After a moment, he again turned his eyes toward this book, letting them rest there as though it had something to do with a thought he was trying to put into words.

"Penniman," said he, presently, with almost boyish eagerness, and yet with a certain hesitation which marked his sense of the possible impropriety of what he had in mind, "I've got an idea; and upon my word I don't see why it isn't a good one. It came into my head this morning, when that young man was reading the second lesson, the first chapter of Acts, when the Apostles drew lots to see who should be promoted to Judas' place. True as I live, Penniman, I don't see why we shouldn't dispose of this business about a rector in the same way." He looked at his companion anxiously, as he concluded, doubtful as to how the idea might be taken. In matters of this sort he did not trust his own judgment as he would that of his sister Tempie.

"Hum," murmured the treasurer. "I—I don't think I quite understand. Do you mean"—

"I mean," the commodore hastened to explain, "for us to take the almanac there, and open it at random, somewhere in the clergy list, where the names of all the ministers are given together, you know; and then for one of us to shut his eyes, and take a lead pencil and mark some name in the list, unsight and unseen. And whosesoever name is marked, we'll call him to the rectorship, and risk it. What do you think of it—eh?" He regarded his listener with expectant interest. His scheme, as he heard himself state it, seemed to him a very admirable one, indeed. "Don't you think it would settle the thing in double-quick time?"

"Why,—ah—yes," responded Mr. Penniman, somewhat blankly. "Yes; it certainly would settle it quickly. But—don't you think that such a method of settling it would be—a—not exactly proper in such a matter? Wouldn't it partake—a—a little too much of the nature of a game of chance?"

"A game of chance!" cried the commodore. "Well, sir, and what, I should like to know, was that but a game of chance, then, when the eleven Apostles, as we are told, 'cast their lots,' and the lot fell upon Matthias? I tell you what it is, sir, we should have a pretty good precedent."

"True enough," Mr. Penniman assented. "I had forgotten that." In truth, he had not listened over attentively to the morning lessons.

"Well, then," pursued the commodore, "what do you say? Shall we do it? It is nothing, after all, but putting into the Lord's hands a matter that is too much for ourselves." The old gentleman, it should be noted, had proposed his plan in perfect honesty and reverence.

"Why, certainly—certainly—if you think best," Mr. Penniman answered. "Only—do you really mean that we are to extend a call to the minister whose name is thus selected, without seeing him, or hearing him, or knowing anything about him?"

"For sure!" replied the commodore, testily. "We don't propose to ask the Lord to appoint us a rector subject to our approval."

"But we can't call him, not without a vote of the vestry."

The commodore's countenance fell. This fatal objection to the scheme had not occurred to him. It was the vestry who must call a man, and they could hardly be expected to call one of whom, save that his name was in the almanac, they knew absolutely nothing. "You are right," he confessed, in profound dejection.

"But," Mr. Penniman continued, willing now to hazard a suggestion himself; "we might select a man in the way you propose, and invite him to preach. And we could then call him, if the vestry liked him."

"Wouldn't that be the same thing as candidating?" queried the commodore, doubtfully.

"Hum—no, I think not. We would merely ask him here to supply us for a Sunday, without telling him our real object. He certainly would not be one of the men who were hunting for a parish."

"All right," agreed the commodore joyfully. He had such faith in his plan—if only it may be applied—that he felt sure that even a candidate chosen in accordance with it could not fail to be the proper man, if he should eventually be called to the rectorship. He took the almanac from its nail and handed it to the treasurer. "You find the place, will you?" Then he detached from his watch chain a little gold pencil made in the form of a cannon.

"Perhaps," softly observed Mr. Penniman, turning over the leaves of the book. "Perhaps it would be better, instead of taking the entire list, to limit ourselves to the clergy of some particular diocese. I see they are given here by dioceses. Here is Connecticut, for instance: does it seem to you that would do? We should have to pay his railroad expenses, you know."

"Very good," assented the commodore. He was not strenuous as to details. "Well, then, you hold the book open and I'll shut my eyes and mark a name. Here, on the table will be best—so." Then, all at once, "Wait a bit, though," he exclaimed in a lowered voice. "There's one thing, Penniman, that the Apostles did that we've forgotten."

He took from the table a large, old-fashioned prayer book that was there, one that had formerly done duty at the altar, and began looking out some places. Mr. Penniman stood by, scarcely comprehending. Then the commodore looked up, his finger on the page.

"Let us pray," he said simply.

And then, bending his gray head, he read, in sincere reverent tones that seemed to mingle with, rather than break, the solemn stillness of the place, first the collect: "Direct us, O Lord:" and then a prayer from the Institution Office. Then, closing the book again, he signified his readiness to proceed.

The treasurer laid the almanac upon the table, holding it wide open at the place agreed upon. The warden, without a word, shut his eyes tight and, pencil in hand, reached out uncertainly in the direction of the book. The groping pencil, assisted by an excited word or two from the treasurer, whose interest, in watching its motions, had been quickened to liveliness, at length found its way to the page and suddenly settled there. Mr. Penniman seized the book and brought it close to his eyes.

"'South Uppington'," he slowly read. "Why," exclaimed he reproachfully, "you haven't marked any name at all. You've only marked a town."

"What odds does that make?" returned the commodore. "South *what*, did you say? South Uppington? Well, who lives at South Uppington? Who's rector there? His name is right along side."

"Oh!" said Mr. Penniman. He lifted the book and again peered at the page. "Ah, yes. Here it is. Mat—— Mat——" He stumbled a moment over the name.

"Eh!" gasped the startled commodore. "It isn't *Matthias?*"

"No; it's Matthew." Then Mr. Penniman read the line in full: "'South Uppington, St. Paul's (57), Matthew Fayerbrother.'"

"Ah!" The commodore's tone and the expression of his countenance were indicative of instant and complete satisfaction. The name fell upon his ears like a gracious promise. He repeated it softly to himself, listening to its smooth-flowing syllables: Matthew Fayerbrother. The Reverend Matthew Fayerbrother. It seemed to him that with such a name, pointed out in such a way, one might take for granted all wished-for things. He saw at that moment with perfect distinctness and certainty—as if for an instant, the future had been lit up that he might look—the Reverend Matthew Fayerbrother duly called to and settled in the parish of All Saints', and for many years its loved and faithful rector. "Ah!" he murmured again with solemn gladness. He verily believed that the hand of God was in this thing.

"What do these figures mean?" asked Mr. Penniman, whose imagination, so far from indulging in such generous flights as this, was still brooding over the entry on the page. "'Fifty-seven.' Does that mean he is fifty-seven years old?"

"No, indeed!" exclaimed the commodore contemptuously. He seized the book. "That's the number of communicants in his church."

"He can't have a very large parish then," insinuated the treasurer. "Only fifty-seven communicants. 'South Uppington.' It must be a small country parish."

"Humph! All the better," said the commodore. "We'll be more likely to get him."

And then, as they made a move to leave the room, he added with some of the asperity with which he might have given orders to his lieutenant on shipboard, "You'd better write him at once, Penniman. Do you hear? Write him to-night, so it will go out in the morning. Ask him to come and supply next Sunday, or, if he can't come then, the first Sunday that he can. Tell him we give twenty-five dollars. It isn't a bit too much. I'll pay it myself. Do you understand? And look you, Penniman, it'll be better not to say anything to anybody about how we ——how we came to know about him. We'll keep that to ourselves. D'ye understand?"

(To be continued.)

GUILD WORK AMONG THE BOYS.

BY HARVEY S. FISHER.

II.—THE OBJECT.

The pressing need of more active, positive, and effective efforts in behalf of the boys once realized, the question arises as to ways and means. Yet there is one all-important point which we must now consider. In a word, what is the object of such work? The end sought must not be but a vague, sentimental desire to amuse and interest the young. If such it be, the results will be as vague and unsatisfactory. The object is not simply philanthropic, it is not simply preventive, it is not simply educational; it should be distinctively and positively religious—nothing less than the piloting of the young past the dangers that beset youth and early manhood, into an active Christian life. The guild ought not to be considered merely as a reservoir from which to draw boys to swell the list of candidates for Confirmation. Undeniably it is just that, but the object cannot be said to be attained until regular and frequent Communions have become the habit of life. We very much doubt that boys are greatly benefitted by their connection with a guild unless they are led thus far. Nor need the good influence cease even then. It should reach on into the after life. A simple rule of prayer and attendance upon the services of the Church, a threefold pledge of temperance, purity, and reverence, ought to be considered binding even on those who have outgrown the need of the protective and the teaching mission of the guild. This would be a link binding the older and the younger men of the parish together, and all such contacts are beneficial. But to return—the object is to elevate and lead onwards and upwards to a higher life, even to the measure of the stature of the fullness of Christ, each individual boy.

To attain this end it is necessary—

1st. To attract the boys.

2nd. To retain and interest them.

3rd. To secure a personal influence over them.

4th. To instruct them definitely in the Catholic Faith, and in all things which a Christian youth ought to know and believe to his soul's health.

5th. To lead them to Confirmation and into habits of systematic giving and regular Communions.

A failure in any one of these five points will greatly diminish the usefulness of the guild. Of these, the third is undoubtedly the most important; it is the beginning, the middle, and the ending. To succeed in accomplishing this is an earnest of lasting results. And therefore we are led to believe that no greater mistake could be made than to intrust the management of a boy's guild to a layman, even though one could be found admirably suited to the work. Such a one should be used as a helper; but the rector or his assistant should be the conductor. Much of the detail work may be commissioned to others; yet one of the clergy should be present, to read the office and to give the instructions. In this way only can they get close to the hearts of the boys. There is a mutual benefit. The boy, in his appearance, his manners, and his conduct, is an index of the home from which he comes. A careful study of each individual boy will reveal many facts of his home life and the influences at work therein, of inestimable value to the rector in his work and in his preaching. A few hours weekly devoted to the boy's guild is worth more than a longer period spent in parochial visiting or poring over books. Who doubts the value of such intercourse to the boys?

So much has been written of the power of personal influence that little need here be said, except to reiterate the words of others. Youth is the age most susceptible to such influences. This is but the logical result of certain characteristics of boy nature. A careful study and practical knowledge of these must be had before personal influence over boys can be gained. What are they? Our experience leads us to reply thus:

1st. The boy is best influenced and controlled through his affections. Once win his heart and you may do with a boy what you will. He has a warm and sensitive nature and will be as faithful as a dog to those whom he loves and in whom he trusts. There are exceptions, we grant you, but they are comparatively few.

2nd. His affection is won only by a genuine interest in him and in all that interests him. An assumed interest will not do. No one detects hypocrisy more quickly than a boy; no one will sooner discover whether the interest be genuine or feigned, than he.

3rd. An absolute trust in his integrity and manhood will beget a higher degree of trustworthiness in him. As this is true of human nature in general, we need not comment on it here.

4th. A firm regard for religion and the Church is easily engendered in him by the power of example as exhibited in one whose manly qualities have won his respect. There is a further point which is worthy of mention as a hint of great practical value.

5th. The boy loves to be made use of and to feel that he is sharing in the work.

A caution is here necessary. There is no surer way of weakening personal influence than by the unfortunate habit of scolding and constantly looking out for mischief. It is far better that the strictest order should at times be relaxed than to allow the impression to gain ground in the minds of the boys that they are being closely watched. When disorder occurs, a caution against its re-occurrence is far more effective than the immediate punishment of the offender. There is a world of difference between "I would not" and "You must not." The former will generally be rebuke enough, and rather than resort to the latter, it would be wiser to dismiss the unruly boy for the evening. He will come back again and ever afterwards be tractable. There is a still better remedy. If the interest is never allowed to flag, and by judicious management of the amusements, the boys are kept constantly on the *qui vive*, no disturbances need arise. This leads us on to a consideration of the ways and means.

(To be continued.)

OPINIONS OF THE PRESS.

The Rock (London.)

THE BISHOPS AS LEADERS.—Two events this week bring vividly before us the expansion of our Church, and the parallel growth of episcopal power. Our readers will readily understand that the events to which we allude are Mr. Gladstone's speech

at the Colonial Bishoprics Fund meeting at St. James' Hall, and the speech of the Duke of Connaught at the opening of the Church House, on Wednesday. Both speakers dwelt upon the fact that fifty years ago there were eight colonial bishops, whilst now there are eighty-two. This is a method of sampling Church statistics which commends itself to ecclesiastically-minded persons, and is flattering to the bishops themselves; but it is a fallacious one. It indicates with exactness neither the numerical nor the substantial progress of the Church. Numerically, there may be bishops with a bare half-dozen clergy under them, and substantially, if we turn to the United States—where the Anglican Episcopate was extended amongst the earliest—there the Episcopal Church is in the minority as compared with Baptists, Wesleyans, or Presbyterians. The Duke of Connaught flatteringly assured the thirty or more Church-lordships who were present on Wednesday, that the bishops had stirred up the laity, and hence the outgrowth. His words were—and for him as a layman they were graceful words—"We feel grateful to them for the manner in which they have taken the laity by the hand and induced them to assist in the many works in which I hope they may prove useful auxiliaries." Unfortunately, the compliment lacks historical exactitude. In most forward movements the laity, rather than the bishops, and with them the less known clergy, have been to the front, and had the initiative. What a number of years it was before a single English bishop would smile upon the Church Missionary Society, which is the greatest and most pushing of Church organizations to-day! The bishops, in short, have been drivers who put the brake on, and were always afraid of the pace.

Irish Ecclesiastical Gazette.

THE LINCOLN CASE.—As far as we can judge, the Church Association will take very little by the appeal from the Archbishop's judgment to the Judicial Committee of the Privy Council. Without forestalling the judgment, we think it is plain that the majority of the judges see through the vast amount of frivolous and vexatious opposition raised against Dr. King. The learned counsel for the Association has more than once been "floored" by their lordships, and has had to meet a court bristling with difficult questions. It would have been better, in its own interests, for the Church Association to have accepted the Lambeth judgment, because, so far as we can see, the critical acumen developed by such men as the Lord Chancellor and the Bishop of Lichfield, has strengthened rather than weakened the hands of those who are on the side of the impugned Bishop of Lincoln. We have been always of the opinion that in the interests of Protestantism these suits were unwise, and that such ritual questions should have been left to settle themselves, with the aid of the Bishops. As it is, the only thing that seems to gain from litigation is the very ritualism the Church Association professes a desire to suppress. The whole tendency of such litigation in open court is to direct attention to, and make people conversant with, an advanced ritual.

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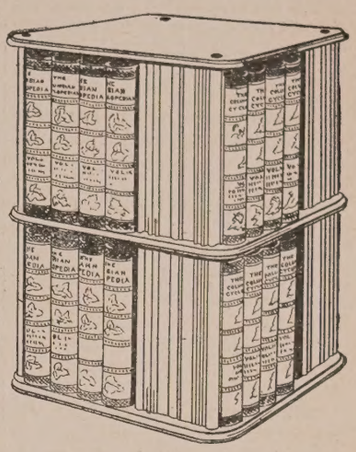

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TIMELY SUGGESTIONS.

IT is now canning time, and I recently remarked to the wife of a microscopist and entomologist that "though I had a cupboard full of empty cans, I could not use them and be sure their contents would keep unspoiled. I was obliged to buy new ones every year." She said she was "surprised at that." "Yes," I said, "I have faithfully tried the methods minutely detailed, and yet, as a family, we are continually eating our canned fruits when we do not want them, because they are beginning to ferment." She thought a moment and then replied: "My husband bakes his glass cans in a hot oven, and also their lids. One germ left will spread and spoil all. Baking kills the germs. Having baked your cans and their lids, and bought new rubbers for them, you will be as well off as if you bought new cans each year." I tried the plan, putting half a dozen glass cans in a cold oven, then heating it as for bread. When I came to take them out, I did it too suddenly; the cold air cracked two or three, and I found myself dancing around with a glass can wrapped in a towel in each hand, not daring to set it down. The next time I set the cans in a dripping-pan, and when done, drew them by degrees to the mouth of the oven, not taking them out till nearly cold. None of these broke, save one, to which I touched a wet dish-cloth, and it cracked with a loud explosion. Bowls, or earthen vessels of any kind, in which sour milk has stood, may be treated the same way with success. Mere scalding will not destroy the bacteria; it needs a more prolonged heat to annihilate them. —*Good Housekeeping.*

THE FIRST THING IN THE MORNING.—Cleanliness, not only next to godliness, is a part of coolness, and the woman who understands how to bathe and dress herself is the one who is going to be comfortable all day. If you can have a plunge bath, take it, letting the water be tepid and giving yourself a cold shower afterwards; for just a little while this may make you warmer, but after you have carefully powdered yourself, and are dressed, you will be surprised to find how delightfully cool and pleasant your entire body is. Don't be afraid of the powder-puff, using with it a fine infant powder, such as is sold in packages and is not expensive. Then arrange your hair, not in too much haste, for haste makes heat; arrange it smoothly, so that annoying little curls and flying tendrils may not come about your face and neck. Do not, on any account, wear clothes in which there is much starch. Indeed, if you follow my plan, you will instruct your laundress to omit starch altogether from your summer frocks and underwear. A gingham, or cotton gown of any kind, is much cooler, much more comfortable to assume, and much prettier to look at when it is entirely unacquainted with the stiff compound. A full glass of cold water immediately after your bath, may be pleasant, but I should not advise you to drink much water during the day as it induces perspiration and seems to keep you continually thirsty. Eat a light breakfast. Greasy food, or a great quantity of it, taken in the morning, will most certainly heat your stomach for the entire day. The experience of a woman who had to spend the summer in the city, and who said she was always cool, was, that a cup of coffee in the morning, with a bit of bread and butter; a luncheon at which she had cold beef and a baked potato, with a glass of lemonade, and a dinner after sunset, where a little soup, a bit of meat, and one hot vegetable a cool, green salad, a cold dessert, and a small cup of black coffee constituted her bill of fare, is worth knowing about. Remember you will not be cool all day long unless you govern that little fiend called ill-temper. You can make the thermometer go up to 196° in the shade if you are fretful and irritable. There is no better preventive against heat than good-temper, when you combine good bathing, proper food, and evenness of disposition with it.—*Ladies' Home Journal.*

CAMPHOR WILL EXPEL MOSQUITOES.—Take of gum camphor a piece about one-third the size of a hen's egg, and evaporate it by placing it in a tin vessel, and holding it over the lamp, taking care that it does not ignite. The smoke will soon fill the room and expel the mosquitoes, and not one will be found in the room next morning, even though the windows should be left open all night.

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